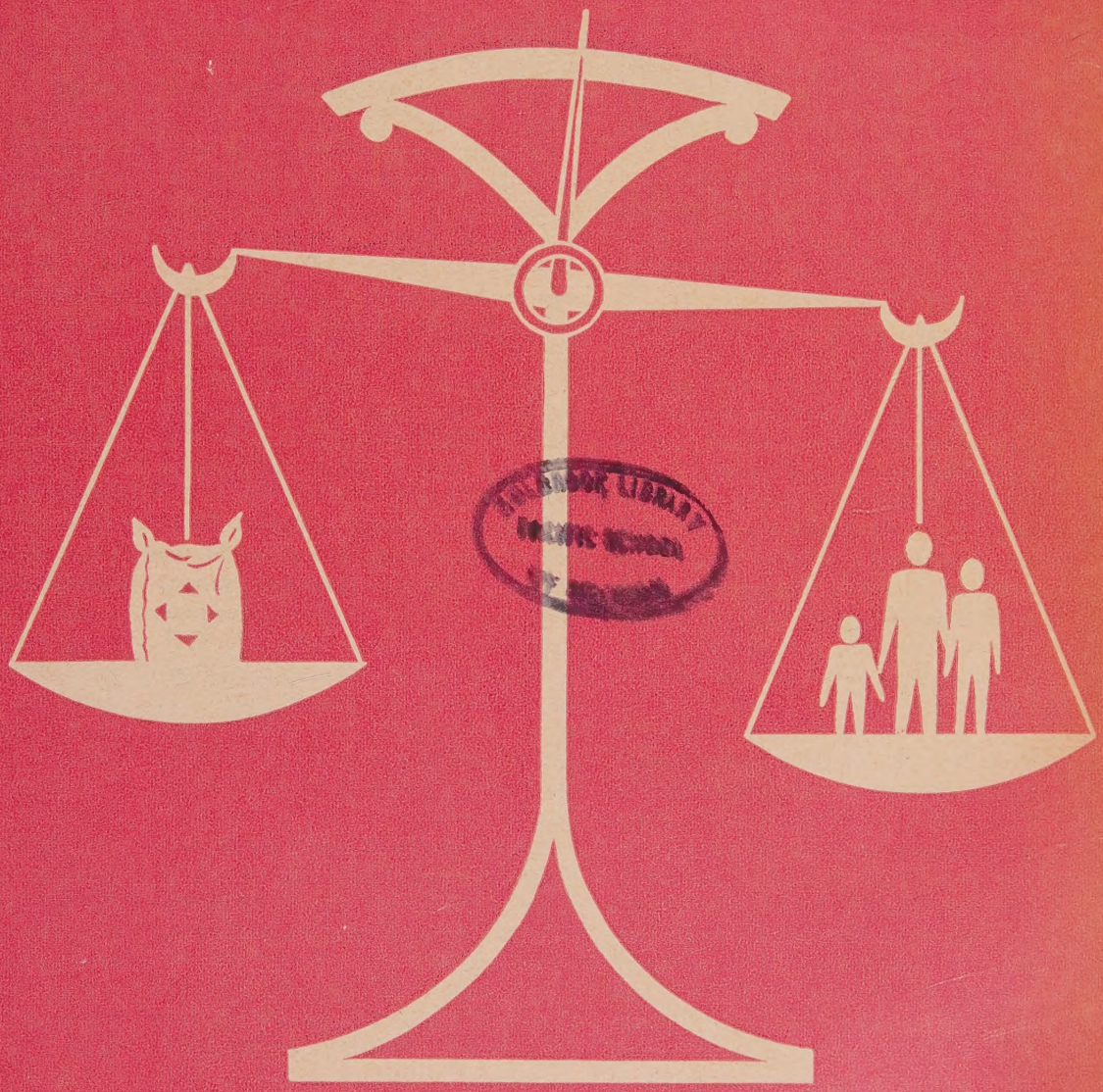
UNITED CHURCH HERALD

VOL. 3, NO. 14 JULY 14, 1960



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SEMINARIES PROVIDE NEW LEADERSHIP FOR CHURCHES

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FOOD and POPULATION: the need for a new balance

FROM THE CO-PRESIDENTS' VIEWPOINT

Dear Charlie:

In the short lull before the adjourned meeting of the Second General Synod in Cleveland I shall undertake a brief response to your recent letter.

You challenge me to state two good reasons why your church should vote on the proposed Constitution, assuming that the General Synod will approve the revised draft for submission to the synods and churches. I will give you three reasons and there are more.

1. Your church has a responsibility to the whole Christian fellowship to take a stand on so important a matter as the United Church of Christ. Regardless of size, yours is a part of a great fellowship. Sister churches whose fellowship you prize have a right to know where your church stands. The nurture of fellowship and the discharge of obligations always have been prominent in Congregationalism as has been the inherent autonomy of a local church.

2. Your church has a responsibility to itself to vote on the proposed Constitution. History ceaselessly unfolds. The United Church of Christ won't disappear because some decide not to vote. The vote on the proposed Constitution is a method by which the United Church may secure its Constitution, and a particular Congregational Christian church may decide to be or not to be a part of the United Church of Christ. Present and future members of your church have a right to know how it stands on the question of its relation to one of the most important American church developments in the twentieth century.

3. Technically no local Congregational Christian church may be recorded as a part of the United Church of Christ until it itself has acknowledged some overt action as the occasion by which it voluntarily became a part of the United Church. No amount of wishful thinking will avail. Its leaders will surely be reluctant to have it refrain from voting and thus not be a part of the United Church of Christ.

You have also asked about the bearing of the litigation on the Constitution-voting process. I, for one, am sorry to say that there is litigation. Four churches and eleven individuals, in a class action, have sued the Evangelical and Reformed Church, the United Church of Christ, the National Council of Congregational Churches and ten bodies of the Congregational Christian churches. The suit was filed in June of 1957 and when it will be concluded I will not even guess.

There is no attempt in this lawsuit to stop the procedures called for in the *Basis of Union with the Interpretations* until after the legal questions have been answered, as was true in the older Cadman case. I have confidence that you may disregard the present lawsuit as far as voting on the proposed Constitution and taking your place in the life of the United Church of Christ are concerned.

Again, you have asked me to state briefly why any of us should want to be party to the United Church of Christ. All I can do is to submit a part of my own testimony.

1. I want to be part of the United Church of Christ because my religious life is being enriched by acquaintance, partnership, study and prayer with the Evangelical and Reformed Church brethren. It is occurring in much the same way that my life has been enriched in marriage to a wonderful woman. Renewal and horizon-capture are common experiences throughout the uniting communions.

2. I want to be a part of the United Church of Christ because it is providing my local church better church-school materials than Congregational Christian churches (and the Evangelical and Reformed Church, I dare say) by themselves ever had or could have. There are parallel advantages in the fields of evangelism, social action, church extension, higher education, health and welfare, overseas missions, human emergency services and a church magazine, to cite a few examples.

3. I want to be a part of the United Church of Christ because it is an adventure in doing something positive to show that Christ's church is one. Talk about "Oneness of Spirit" is easy and cheap. But it doesn't mean a thing until the oneness is demonstrated in the church that people can see.

4. I want to be a part of the United Church of Christ because I believe that it can be more effectively relevant to the times, the problems and the duties imposed upon us by Christ than can be either the Evangelical and Reformed Church or the Congregational Christian churches separately and independently.

5. I want to be a part of the United Church of Christ because I believe God's hand is helping shape it to serve his gracious ministry of love. I am certain that at many points and times we who are working in the United Church are misunderstanding and frustrating his will and may God forgive us, but that his hand is in it I am absolutely confident.

I have more to say but no more time or space in which to write.

Fraternally yours,

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

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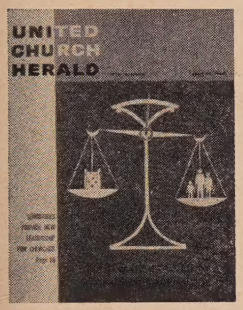

COVER STORY: It is obvious that, as the director-general of the U.N. Food and Agriculture Organization admits, the most pressing problems of food and agriculture are centered in the economically less developed areas of the earth. And it is paradoxical that it is in these areas that the population explosion is most pronounced.

It is to this crucial problem that Dr. Fagley addresses himself on page 4. "The issue is not a choice between more energetic food policies and wise population policies. The issue is to find a sound strategy that includes both. To the evolution of such a strategy the churches of the Reformation have an essential contribution to make." The cover design was suggested by an FAO report.

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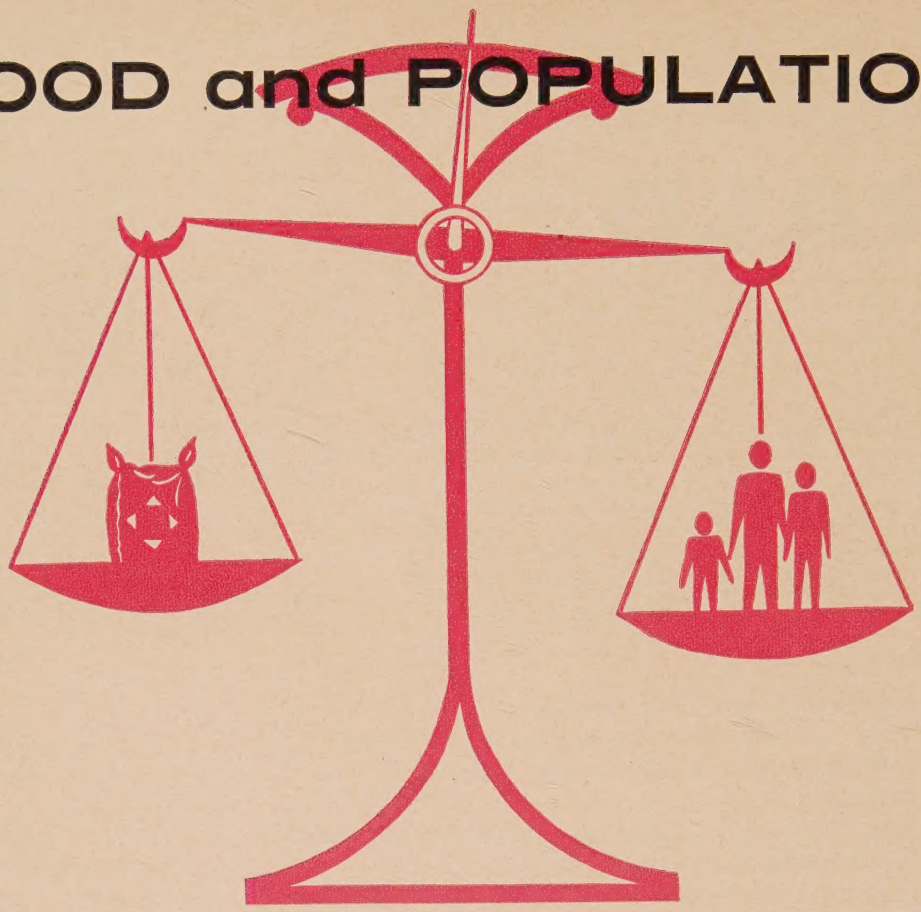
FOOD and POPULATION:



RICHARD M. FAGLEY

During the first fifteen centuries of the Christian era, the sum of mankind increased from roughly 250 million to 450 million people, or an average growth of some 135,000 persons each year. That increase is now being accomplished each *day*. And the increase of the next four years, it is estimated, will be as large as the growth during the fifteen centuries.

Population Explosion

This is the population explosion. It shows the dimensions of the challenge to the food producers of the world. The term "human race" may be acquiring a new connotation.

More important is the fact that four-fifths of the present annual increment of 50 million persons is occurring in the areas least able to cope with the consequences of large increases in population. The 900 million residing in the more developed countries—who have learned to limit their families whatever their religious background—have reduced their over-all rate of growth to 1.1 per cent a year. The 2 billion of the less developed countries, who in general find the problem of family limitation new and baffling, have a rising rate of growth that currently stands at about 2.0 per cent.

With the massive increases that have already taken place, assuring greatly enlarged numbers of parents-to-be, and with the prospect of continued victories in the field of public health as well as the cultural obstacles to family planning, this rate of increase is almost sure to rise for a number of years to come. During the remaining forty years of this century the reasonable forecast is that six of every seven babies added to the human sum will be born in the underdeveloped world.

Look briefly at two sets of figures. Since 1925—roughly the time when the declining growth rates in the West were first surpassed by the new population explosion of Latin America, Asia and Africa (considered as a whole)—the developed world has had a 200 million increase, from 700 to the present 900 million. The underdeveloped world has experienced an 800 million increase—from 1,200 million to the present 2 billion.

These figures incidentally illustrate how nonsensical it is to speak of the population explosion as if it were an unproved theory. The billion increase of the past thirty-five years is probably four times the total world population of the first century. The population explosion is a demonstrable fact and not merely a future hypothesis.

Family Limitation

Secondly, let us look at the United Nations projections for the next forty years, which are not predictions of what will be but merely extend the curves of the graph to show what may be if present trends continue. If the world population growth in this forty-year period comes to 3½ billion, or 500 million less than the "high assumption" projections, then the prospect is that one-seventh of this growth will take place in the developed world and six-sevenths—3 billion added human be-

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Dr. Fagley is executive secretary of the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council.

the need for a new balance

ings—in the underdeveloped world. Thus in the seventy-five-year span from 1925 to the year 2000 the industrialized societies bid fair to double (700 to 1,400 million) while the pre-industrial societies are quadrupling (1,200 million to 5 billion). This is the population explosion!

Even the most optimistic forecasts of expanded food production do not provide any permanent escape from the necessity of family limitation and wise population policy. For man does not live by bread alone, even at the material level.

Abundant Life

He needs education and recreation, some space in his 'togetherness' to develop the kind of personal and community life that God intends for his children. To have life "more abundantly," from the Christian perspective, is to develop primarily a quality of life rather than to expand quantitatively into some kind of dehumanized ant hill.

The United Nations demographers tell us that 600 years of the present rate of growth would leave one square meter of land per person, a density roughly twenty times as great as that of New York City. Even if chemistry could provide nourishment for such a human mass, only the fanatic could regard the prospect as either tolerable or possible. There is no real escape from the doctrine of responsible parenthood.

Some "fertility cult" apologists speak as if space ships to greener planets might provide an alternative to facing the necessity of family planning. A paper that recently came to my desk, however, by Garrett Harden of the University of California showed that even with expected improvement in missiles, the cost per person might well run to $3 million. Moreover, there would need to be rigorous population control on the journey, since the trip in a highly confined vehicle to the nearest suitable star would require some 350 years.

Another will-o'-the-wisp offered by some prophets of the "fertility cult" is the idea that "disease control" by improving longevity will automatically age the population and thus limit the birth rate. This notion, put forward by Anthony Zimmerman and others, suggests that its advocates have not studied demography or else they skipped a key chapter. For medical improvements alleviate not merely the ills of old age; taken together they reduce premature death in each group, beginning with prenatal and infant mortality. Lower death rates do mean more old people, but also more young people and more babies. They do not affect the age composition very much.

What does affect the age composition is the birth rate. A high birth rate means a youthful population such as we find in Asia, Africa and Latin America where the majority are under the age of 20—18 may be the median figure. A low birth rate means an aging population such as we find in the Western world, with the median age of 29. The difference lies in family limitation, as the students of the subject agree.

Protein Diet

A third bizarre notion, which brings us back to the main focus of this presentation, is the thesis put forward some years ago by a Brazilian nutritionist, Josué de Castro—another favorite of the "fertility cult." De Castro, arguing from some limited experiments with rats, claimed that a high protein diet impaired fecundity, so that nations that could afford large servings of meat on their dinner plates had a built-in means of family limitation.

Now, it is conceivable that proteins may have some effect on fecundity, though in which direction is far from sure. Our meat-eating ancestors did rather well at procreation. Malthus, for example, found regions in pioneer America that were doubling every fifteen years, a rate that even today's population explosion cannot top. It is, of course, true that large meat consumption and smaller families are found in the developed countries. But no serious scholar argues that the smaller families stem from reduced fecundity.

The Western family, which can afford more meat on the table, can also afford the education and means for family planning. As the U.N. demographers state: "In recent years, there is almost universal agreement that the major part, if not all, of the decline in family size has been brought about by the practice of family limitation."

Food Production

If we clear away some of the fantasies and illusions about what increased food production can do, the important point that stands out is the critical significance of the struggle for better food production and consumption in the less developed countries for the crucial decades immediately ahead. Enlarged food supplies offer no cure-all—any more than does the extension of family planning by itself—but there is no cure in sight that does not depend upon advances in this strategic sector in which the majority of men are economically engaged. That is one reason why ecumenical agencies are actively concerned in F.A.O.'s new "Freedom from Hunger Campaign," which begins this month. A stepped-up effort to accelerate agricultural advance in the poorer countries is not only necessary; it is long overdue.

A realistic approach to the "Freedom from Hunger Campaign" must at the outset rid itself of certain rosy views of the state of agriculture, for which some of F.A.O.'s own literature bears partial responsibility. There is still a tendency to conceal the anatomy of world agriculture by talking in global terms—when the problems must be solved region by region and country by country, as F.A.O. itself has admitted. It remains to be proved whether food increases in the more developed

(Continued on page 30)

Congregational layman creates sculpture for Interchurch Center in New York

A WOOD sculpture of heroic size hangs in the east lobby of New York City's gleaming Interchurch Center, home of the National Council of Churches and many of its member bodies *(See* United Church Herald, *June 23)*. This unique piece of art is the work of Adlai S. Hardin, a member of the Old Lyme, Conn., Congregational church and a top advertising executive for whom sculpturing is a leisure-time pursuit.

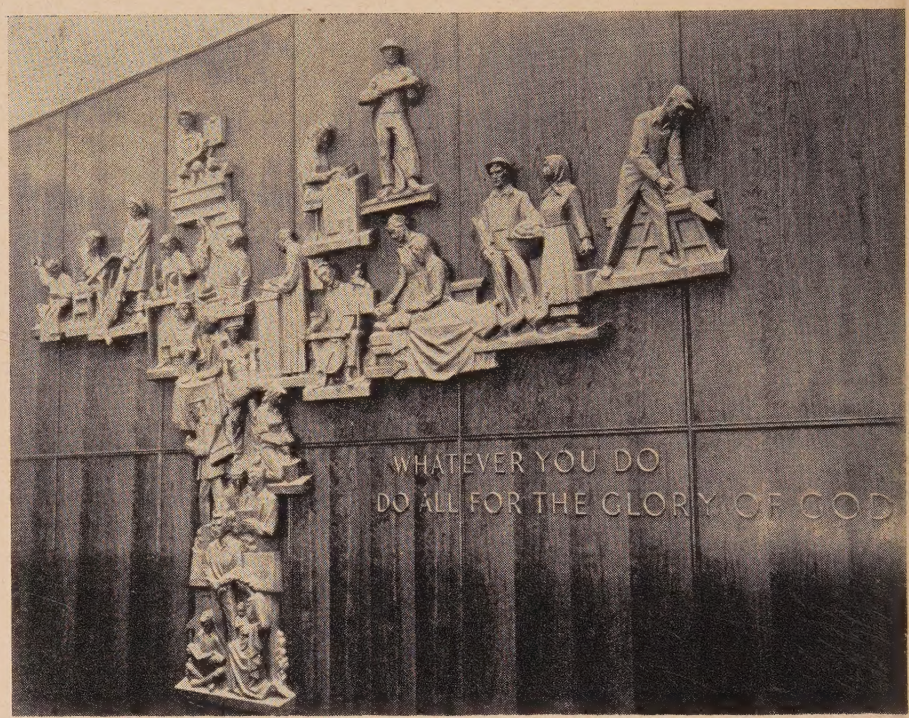
But Mr. Hardin is a sculptor of note whose works have found permanent display in churches and public and private art collections throughout the country. For the Interchurch Center, Mr. Hardin designed a formalized tree shape composed of individual figures carved in high relief from linden wood. In all, thirty figures pursuing their Christian vocations are dramatically presented. The entire sculpture is mounted on a wall of handsome cherry wood panels.

At the base of the tree is a family group and near the center a minister stands in his pulpit. Other figures elaborate the theme "Whatever you do, do all for the glory of God." They include a farmer and his wife, two businessmen, a musician, laborer and tailor, a doctor and nurse, a teacher and a housewife.

For many years Mr. Hardin has been an acknowledged leader in the field of wood sculpture. He is a fellow and past president of the National Sculpture Society and has received numerous awards in that field.

As the son and brother of ministers, Mr. Hardin developed an early interest in religious art and received further inspiration during his studies with the well-known sculptor Karl Lang.

His first commission for a religious statue came through a Princeton roommate, an architect, who asked Mr. Hardin for a "Joseph, Mary and Jesus" grouping to place in a Catholic church. Since then it has been his firm conviction that Protestant churches, also, can make significant use of sculpture to enrich the worshipful atmosphere of their edifices. His resulting crusade for more "visual symbols to nourish and vitalize religious life and thought" is now gaining wider acceptance by critics who had previously assumed that sculpture was either too traditional or too unorthodox for today's modern church buildings.



Large wall relief in the east lobby of new Interchurch Center in New York was carved by Adlai S. Hardin to illustrate the Christian implication of vocation.

In answer to this complaint, Mr. Hardin suggests that there are many contemporary artists "whose ecclesiastical work is sound in design, beautiful and stirring, with deep reverence for subject, and yet in true harmony with contemporary church design." Adlai Hardin's own work is testimony to this belief.

Mr. Hardin does recognize, of course, that there are some artists who "reject all traditionalism in their efforts to be 'advanced.' It seems to me," he observes, "that much so-called modern sculpture has merely returned to a sculptural concept that was thoroughly explored thousands of years ago by the primitive peoples of almost any land.

"One will find in archeological museums," Mr. Hardin continues, "dozens of excellent three-dimensional figures that are far more rewarding, both in the artistic and emotional message that they convey, than the efforts of many modernists. . . ."

For most of Mr. Hardin's life sculpturing has been only an important avocation. He has been an advertising executive for many years, having retired only this year as vice president of the William Esty Company of New York. With his monumental sculpture for the Interchurch Center, Mr. Hardin has reached new eminence in his artistic career, for his work will not only be viewed daily by the thousands who work in ecumenical fellowship in the building, but will make vivid the purpose and spirit of the edifice to the many visitors from all parts of the world who will see it in the years to come.

SUSAN B. ALLER

Mrs. Aller is a former member of the staff of this magazine and is a member of The Riverside Church in New York City. Photograph by courtesy of National Council of Churches.

Responsible Leadership

THERE is a temptation in this election year to view the Paris and Tokyo fiascoes superficially for partisan advantage or cautiously lest foreign issues be injected into domestic debate. But if the United States is to develop a more creative and responsible relationship with the changing world environment, we must (1) recognize and respect the mounting growth of neutralist sentiment in enlightened areas of the earth. More and more governments and people, having a deep-based fear of military involvement as they confront "the balance of terror" between the atomic superpowers, are crying out: "A plague on both your houses." Then (2) at the very moment when the majority of mankind is concerned with national independence, social reform, the revolution of "rising expectations," we in the United States are preoccupied with security, alliances and containment! This constitutes what Professor Walt Whitman Rostow of M.I.T. has described as one of the outstanding "neurotic fixations of history."

If the United States is to exert responsible and vigorous leadership equal to the social, political and ethical demands of this era of rapid social change, our government and people must transcend our "have" psychology and complacent posture with affirmative courage and sacrifice. Nothing less than a deep understanding of the aspirations and apprehensions of the neutralist world, plus bold and imaginative efforts for human betterment, peace and social justice will suffice. Neither in reliance on the modern counterparts of horses and chariots (*Isaiah* 31:1) nor on bigger barns for worldly goods (*Luke* 12:18) will we find the "real" and larger security. It will be achieved only in closer identification with democratic people in their struggle for a better way of life.

Well-Being in Depth

THE MAGNITUDE of mental and emotional disturbances, long suspected by mental health specialists, appears to have been confirmed by a three-year study published on June 9 by the Joint Commission on Mental Illness and Health. The findings disclose a disturbing trend, and these multiplying cases of emotional disorder indicate also how perilously sensitive and fragile is the basic character structure of modern man in these "times that try men's souls."

There are many, indeed, who do meet successfully and do surmount life's uncertainties, but there are mounting scores today who tragically fail. At least 17 million Americans are suffering at this moment from mental or emotional disorders. More than 1,500,000 people will receive psychiatric care this year in mental hospitals or in psychiatric wards of general hospitals. These are astounding totals, calling for accelerated research programs, more psychiatrists, social workers, psychologists and mental health clinics. Yet the causes of these multiplying cases of mental and emotional disorders—the contributing problems and obstacles—do not appear so different in degree and kind from those with which other men and women coped more successfully in other generations.

We were reminded of this the other evening when reading a biography of William E. Gladstone who, for over sixty exacting years of the nineteenth century, served Great Britain in high public office. Complex social and economic forces, activated by the Industrial Revolution, were conspiring against the peace and equilibrium of society. But Gladstone, despite the added personal afflictions of increasing deafness and blindness, undertook for the fourth time—at the age of 83—the arduous responsibilities of Prime Minister.

What is the secret of such endurance and morale? Viscount Morley, himself a man of lesser faith, said of his famous contemporary: "Gladstone lived from a great depth of spiritual well-being." This is indeed a touchstone of all great living in our day as in every other. Within "a great depth of spiritual well-being" are located the functioning agents of the Lord of life "who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

Sophisticated Barbarism

THE DARING June 13 protest to Generalissimo Francisco Franco by 342 Basque priests, condemning his Government's continuing violation of civil rights and police brutality to political prisoners, is a most encouraging bit of news. Although the Government protects and subsidizes the Roman Catholic Church, the Basque priests have long opposed the unscrupulous Franco and, as disclosed in a study just published by Princeton's Center of International Studies on *Church and State in Franco Spain,* have suffered and died on *El Caudillo's* orders for doing so. But these and other evidences of Fascist violations of the common decencies of life are apparently considered immaterial and irrelevant by the United States, operating as it is with Hitler's and Mussolini's close friend within a so-called "framework of military necessity." Readers will recall that it was in 1953 that the United States entered into an agreement to grant this dictator millions of dollars to help modernize his armed forces and to bolster his moribund medieval tyranny in exchange for the use of a number of Spanish ports and airfields as military bases. It is preposterous that believers in free institutions should continue to acquiesce without the most intransigent protests in our alliance with this venal dictator who both loathes and fears the very way of life that we so deeply cherish and who condemns all Protestant Spaniards to second-class citizenship, unable to occupy any important public office and discriminated against in obtaining jobs, in enjoying public housing accommodations and in leasing or owning farms. May we expect to prosper and succeed in our endeavors against the evil genius of communism, while surrendering in fact, if not in theory, to the craftiness of a regime that persists in degrading the Christian faith to the level of sophisticated barbarism? avm

FUN, FOOD and FELLOWSHIP on a June

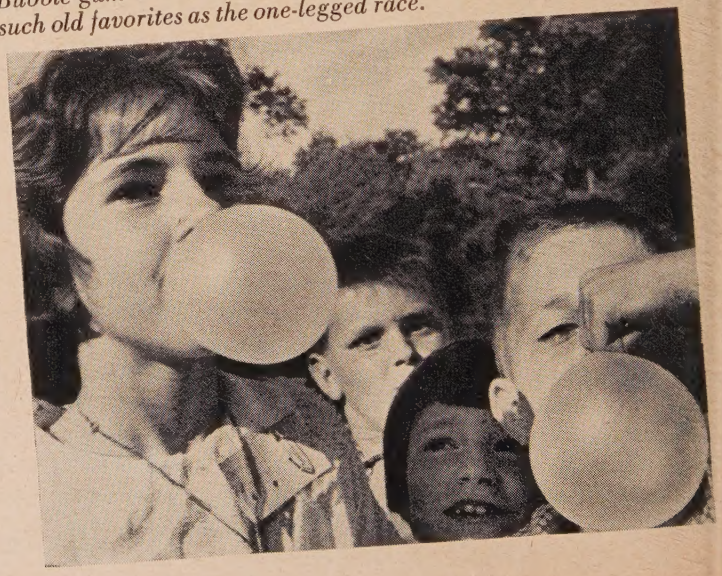
IN A DAY of ceaseless change and innovation, one thing at least remains almost the same—the annual "Sunday School picnic." Sandwiches, "pop" and ice cream in paper cups are still the mainstay of any church picnic. Casual "country" clothes may have replaced the blazers and "boaters" of an earlier day, but baseball is still a favorite sport of fathers eager to prove they're as swift of foot and keen of eye as they ever were,

Families of picnickers arrive early to join the fun.

No one shall be nameless at this picnic thanks to the Welcoming Committee.

Baseball proved a favorite with children as well as adults. Even the girls were allowed in a game where enthusiasm made up for any lack of skill.

Bubble-gum contest has replaced such old favorites as the one-legged race.



despite somewhat expanding waistlines.

More than food and recreation, however, the church's summer outing provides an opportunity for "nodding acquaintances" who see each other only on Sunday mornings to get better acquainted with fellow church members and their minister. In the relaxed, informal atmosphere of a shady grove dappled with warm sunshine, with the shouts and

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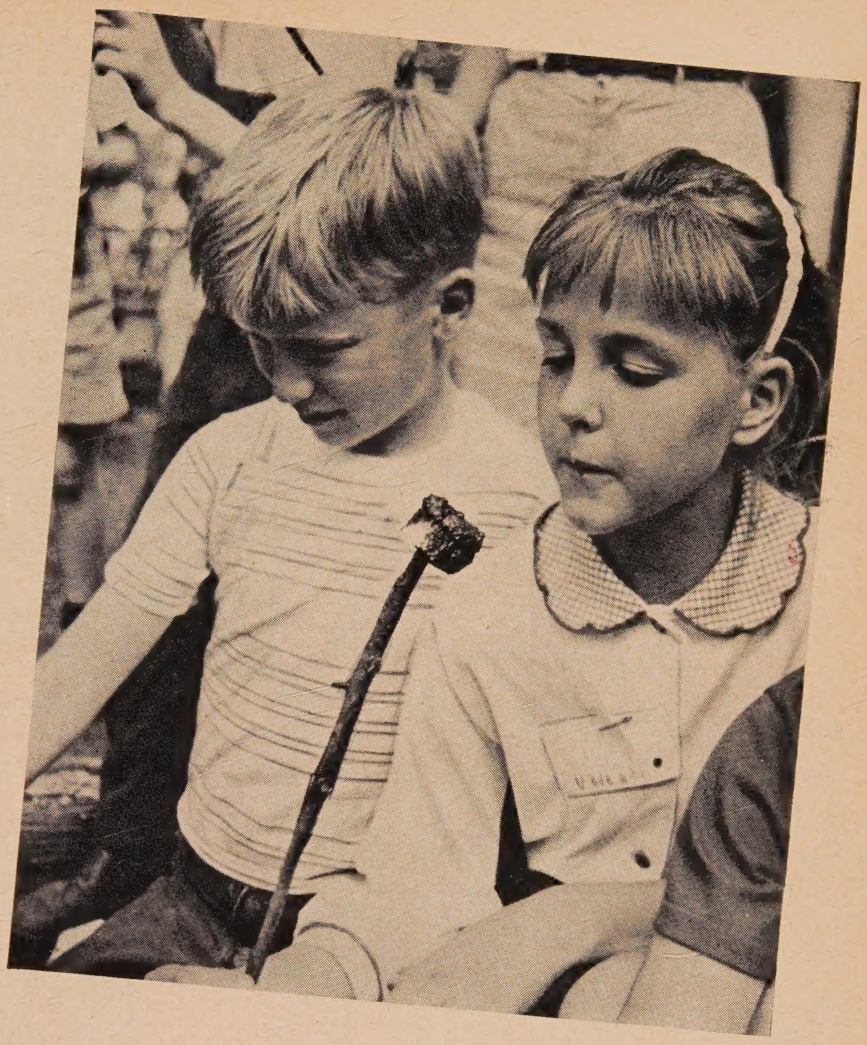
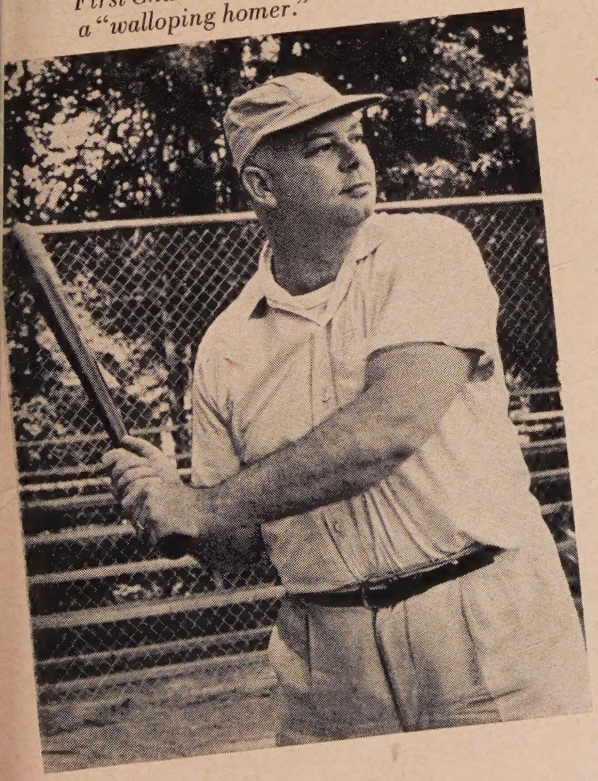
Saturday Afternoon

FRANCES S. SMITH



Poised to enjoy her well-toasted marshmallow, this young lady knows the virtue of letting it cool.

No stranger to athletic sports, the Rev. Sumner H. Gill, First Church's minister, hit a "walloping homer."



There's nothing like fresh air, strenuous exercise and the smell of succulent hot dogs and hamburgers sizzling over a bed of coals to stimulate hearty appetites.

Photos by Joel Sherman, Three Lions Inc.

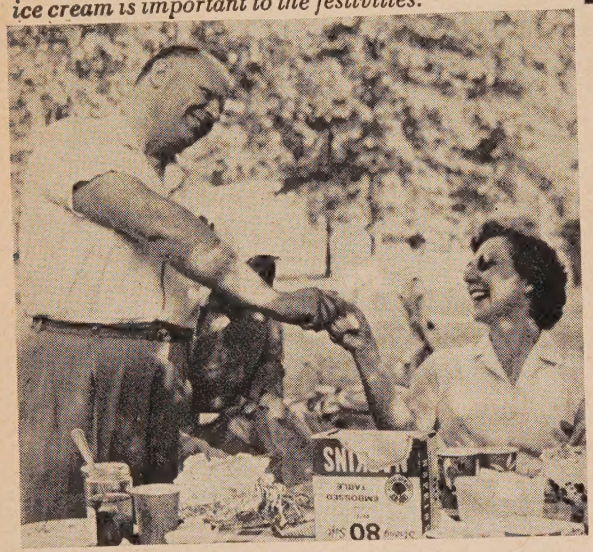
Continued on next page

laughter of children ringing in the air and the aroma of freshly brewed coffee tantalizing the nostrils, it's easy to mix and mingle with congenial people.

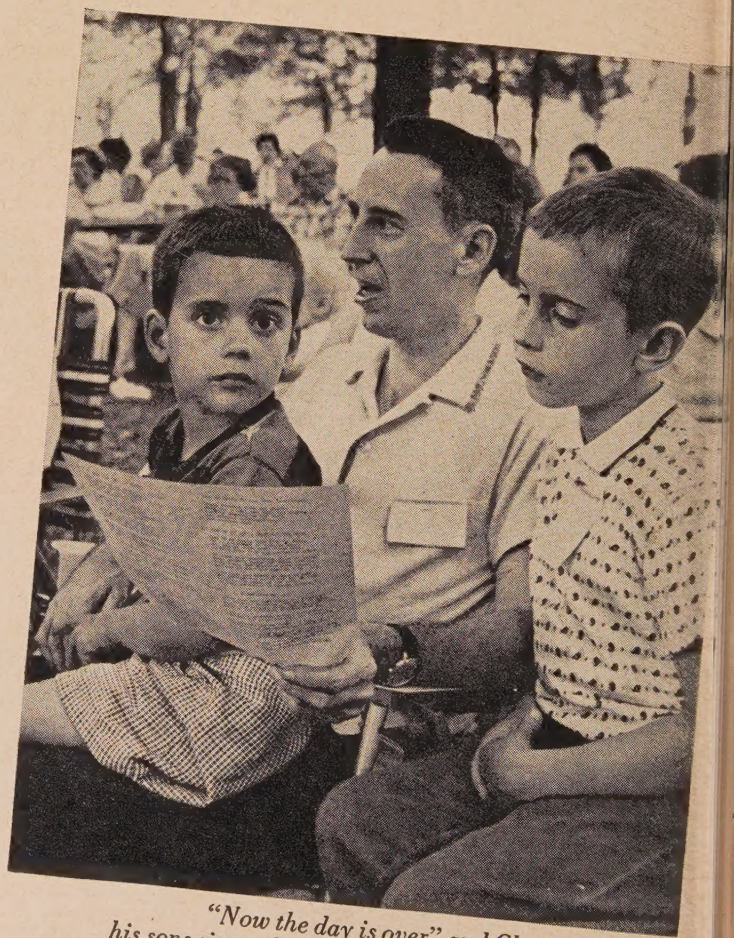
That's why some 200 members of First Congregational Church of River Edge, N. J. — equipped with bulging picnic hampers and an air of eager anticipation—descended on Veterans Memorial Park on a June Saturday afternoon. There, as the photographs on these pages indicate, they enjoyed an afternoon of fun, food and fellowship—plus a closing vesper song service conducted by their minister, the Rev. Sumner H. Gill.

As sun begins to set and shadows deepen families group their chairs for a vesper song service. "Blest be the tie that binds" has special meaning for this family numbering four generations.

Picnic chairman Orvis Scudder knows ice cream is important to the festivities.



Bonds of fellowship are deepened as young and old join in the singing of familiar evening hymns.



"Now the day is over" and Chester Heal and his sons sing a final stanza before departing for home.

Let not your heart be troubled!

GEORGE A. BUTTRICK

SIR Walter Scott in his last days asked that someone read to him as he looked out across his beloved Valley of the Tweed. "What book?" they inquired. "There is only one," he answered. So they read from the fourteenth chapter of the *Gospel According to John:* "Let not your heart be troubled. Believe in God; believe also in me. In my Father's house are many homes. . . ." These three words—trouble, trust and providence—are not conjecture, but experience.

"Man is born to trouble as the sparks fly upward." Sometimes trouble is outward, as with Emily Brontë's multiplied trials: a gloomy parsonage, a half-demented father, a drunken brother, tubercular sisters. She is the epitome of outward trouble. Sometimes trouble is inward. Psychiatry traces it. There are inexplicable fears from subconscious depths. John Keats confessed: "Imaginary grievances have always been my torment."

For the followers of Jesus these troubles were compounded. Why should such as he be killed? Why should he of all men be deserted by a well-intentioned Peter and betrayed by a perhaps well-intentioned Judas? Why should scheming ecclesiastics, a volatile mob and a cruel empire have power over him? We cannot ask this age-long question in merely objective mind. For the query soon becomes: Why is the dark bias in me, seeing that my name is Peter or Judas, seeing that a proud church, a volatile mob and a cruel empire are all composed of people like myself?

Our time is a time of trouble: outward trouble, inward trouble, trouble from the sheer ambiguity of life and the deeper trouble brewed in our own strange perversities. Jesus speaks to all this trouble, but not as we speak. We speak of military defenses, more and more prodigious, angrily competitive and flammable until somebody strikes a match. But Jesus says "God," well knowing that the troubles of time can be cured only by the constraint of Eternity. Thus we move to the second word.

"Believe in God; believe also in me." Nowadays a hundred platforms and a thousand books beseech us to "have faith." In what? We are not told. Not in ourselves surely for we are the problem. But as for Jesus, his word is "God," the Eternal Good. Let us be clear as to meanings. "Believe" does not mean assent to a written creed. Creeds are almost inevitable for we must try to order our thoughts, but every creed is a closed circle and therefore lives in a penumbra of mystery. "Believe" does not mean an obduracy that blindly denies the facts. "Believe" does not mean a sentimental escape when the mind can find no proof, for belief is on the other side of proof.

"Believe" is a level deeper than thought, a basic trust in that Eternity without which we could not know that time is time, a native cleaving to that hope without which we could not utter the word "despair" or lack of hope. Belief is man's finite life under the pull of infinite tides.

Jesus could hardly have bade us "believe" if the gift were not already in us, or if the Infinite had not already beckoned every man. It is a miracle that in a world of compounded trouble men still believe in God. The miracle is God finding us. God is always mystery, without whom there could be no meaning but he does not leave us orphaned. He finds us through nature, in the movements of our human nature, in the scientist's acknowledgment of truth, in the love of man for man.

The Christian church is the fellowship of sinners, not plaster saints, who have been found by God in Jesus. Thus our meditation has him say: "Believe in God; believe also in me." That "also" defines Christian faith. In and through Jesus God once for all finds us, disclosing the burning center of his mystery.

The great word, "Believe in God; believe also in me," stirs in us a native gift: our response to being found by the mystery. The response is sometimes dormant and sometimes active; sometimes reluctant and sometimes gladly espoused; sometimes almost unawares and sometimes an inwrought faith.

Dr. Buttrick, preacher to Harvard University since 1954, this fall becomes Harry Emerson Fosdick visiting professor at Union Theological Seminary, New York.

Now for the implied word "Providence": "In my Father's house are many homes." "My Father's house" was Christ's title for the Jewish temple. The temple in Jewish culture was a shrine; and within the shrine a school for training in the law and a household—a fellowship of priests. Thus the phrase becomes breath-taking as a description of our world. Deeper than the trouble—yes within it—life is a shrine, a place where God is always finding us, and a school where we are being trained for tasks beyond the graduation called death, and a fellowship of priests who always wait the Eternal word.

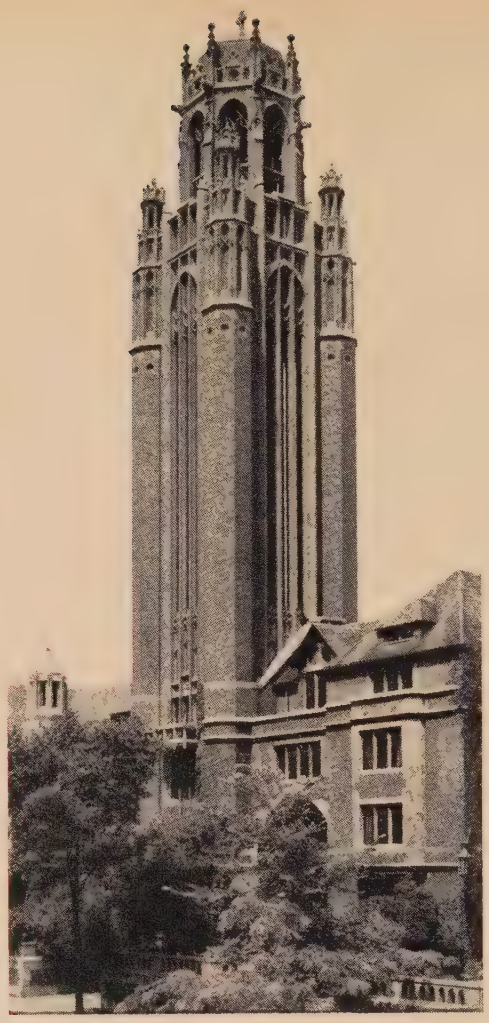
For people in trouble there are many resting places if they trust Reality beyond the fleetingness of time. Some homes God builds with human hands, by ameliorative law, medical skill and common friendship, and some go beyond any word that man can speak. "Trust the Eternal," Jesus says.

Eternity has more rooms than this tiny time-bound earth, vaster countries than this Galilee, orders of life that our minds cannot conceive. So we should neither sell out to a footrule measure of our life—we who have eternity already in us—nor pretend that we can scan the illimitable ranges of life that God has in his many homes. Better to keep the secret and the surprise. "In my Father's house are many homes. I go to prepare a place for you. If it were not so, I would have told you."

So "Let not your heart be troubled," not even by the self-wrought trouble of remorse, for there is a home for men battered by that storm where those wounds are healed. You already believe in God, though you may not use the word. You still believe in God though you may call him "Truth" or "Reality" or only "That by which I know the swift flight of time and the cruel disfigurements of earth." You still believe because you are always beset by the Eternal. You are under God's constraint more surely than our oceans are under the tidal pull of the moon. "Let not your heart be troubled. Believe in God." Believe also in Christ. In his Father's house—and ours—are many homes.

Theological Education at Chicago Seminary *Tomorrow*

DOUGLAS HORTON



Victor Lawson Tower, landmark at Chicago Seminary.

CHICAGO Theological Seminary has been much in the news this spring because of basic readjustments that are being made, not without some wrenches and strains, in its relationship to the University of Chicago.

CC Delegates

Of the twelve seminaries that belong to the Congregational Christian Council of Theological Schools, Chicago is doubtless the institution most directly involved in the denominational structure, its trustees being elected by special delegates of the Midwestern Congregational Christian conferences in a seventeen-state area.

It is historically interesting that William E. Barton saw in these delegates, and in the triennial convention in which they gather to elect trustees and hear reports, the forerunner of our national denominational organization, with its General Council. In any event, the first definite action toward calling a national council was taken by the Convention of the Congregational Churches of the Northwest at its triennial meeting in Chicago in April 1864. This convention was an association of churches from states within the Chicago area organized to sponsor the Chicago Theological Seminary. "Our first continuing national denominational organ came out of this meeting, convened in 1871," state Atkins and Fagley in *History of American Congregationalism.*

The people of our fellowship and of the United Church of Christ have more than historic and constitutional reasons for watching closely the unfolding events on the Chicago Midway, for C.T.S. has long made a significant contribution to the leadership of our churches. One-tenth of the Congregational ministers listed in the latest *Yearbook* have done all or part of their studying there. The seminary's living alumni number some 3,000 and two-thirds of those who have entered the ministry serve Congregational Christian churches. If the other one-third are at work in other branches of the church, this is entirely in harmony with the school's central purpose as stated in the 1855 charter: "to furnish instruction and the means of education to young men preparing for the gospel ministry . . . . and the institution shall be equally open to all denominations of Christians for this purpose."

Complete Independence

In a word, C.T.S. is a school rooted in the life of Congregationalism, although neither controlled nor financed by the denomination, and it exemplifies the early concern of our church people in the Middle West for theological education that should be academically excellent and ecumenically motivated.

This is why the seminary moved to the University of Chicago campus in 1915 at the insistent invitation of this new and boldly conceived research university. The terms of this affiliation, offered to any interested seminaries and carefully worked out over a period of ten years, were most generous, providing facilities of various sorts and guaranteeing the complete independence of

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Dr. Horton, dean emeritus of Harvard Divinity School, has long been associated with Chicago Theological Seminary—at one time as minister of the United Church of Hyde Park, located in the seminary neighborhood, and later as minister of the General Council of the Congregational Christian churches. Photo by courtesy of the seminary.

the schools that should move to the Midway. The wisdom of the arrangement and its mutually beneficial character are attested by the parallel growth of both the university's Divinity School and of the Chicago Theological Seminary during the whole period of affiliation, 1915 to 1943.

In this single generation C.T.S. tripled its student body and its faculty. This increased strength was made possible by the material support of C.T.S. friends, especially the generous bequest in 1926 from the newspaper publisher and philanthropist Victor Fremont Lawson. But it would have been unrealized without the attraction of the university community and the easy reciprocity, in courses and in teachers, that guided the policies of the Divinity School of the university and of the seminary.

Fruitful Cooperation

In the perspective of forty-five years of fruitful cooperation between the university and the seminary, the difficulties that have troubled the Federation of Theological Schools on the Midway during recent years should not be exaggerated. The trouble with the 1943 federation is not in its stated purpose: "to create closer cooperation in teaching and academic procedure in order to strengthen the cause of theological education and promote effective training for Christian service by the most extensive and economical use of the resources of the four schools concerned"—Divinity School (Baptist-connected, having 190 students), C.T.S. (115), Disciples Divinity House (23) and Meadville Theological School (Unitarian, 11).

None of these schools shows any disposition to turn its back upon these basic aims of the federation. But seventeen years of experimentation have shown that, given the very unequal size of the partners, there is an overwhelming drift toward the centralization of all power in respect to academic policy in the hands of the senior partner, the university.

Although I had joined in acclaiming the federation partnership in 1943, giving one of the addresses at the inaugural ceremony, I was surprised to learn this January in the course of a three-day consultation at the seminary that for several university leaders the basic notion of the federation as a plan of academic cooperation among independent schools seemed no longer valid. Perhaps I should not have been so amazed as I actually was to hear one of these leaders in his paper spell out his interpretation of federation in the following words: "The fact that the seminary has delegated its purely curricular academic task to a university faculty should make it a more decidedly confessionally oriented center in its educational ministry . . . a house of studies. . . . The seminary is not responsible for the life and work of the faculty; it is responsible for the collegiate life of its student community."

University Proposal

A few weeks later the C.T.S. administration and board of directors were confronted with an official university proposal to revise the federation agreement so that it would legalize the transformation of the seminary from a school into a house.

In an effort to conciliate the original federative conception of cooperation with this later notion of an exclusively university-based faculty, C.T.S. President Howard F. Schomer and his board elaborated with great care and imagination an alternative proposal, in which the university-centeredness of the Federated Theological Faculty would be fully respected even as the seminary would insure, through the appointment of a small supplementary faculty of highest quality, that its lineage did not disappear or its special research and educational principles suffer atrophy.

Influential teachers and university administrators found the suggestion of a supplementary C.T.S. faculty and an alternative route to the Bachelor of Divinity degree unacceptable. The next step was the suggestion by Meadville and the university to dissolve the federation by mutual consent.

When the C.T.S. board declared its continued loyalty to the original aims of the federation and its conviction that better ways of working toward them could most certainly be found within the framework of federation, the chancellor of the university notified the seminary that the university and the two smaller institutions intended to withdraw "from the federation as of the earliest possible date and not later than May 1, 1963." The grounds of this decision, according to the chancellor, were that "it is virtually impossible to engage effectively in the highest quality of university theological education under the form of the federation."

After the first shock occasioned by the announcement had subsided, the several schools began, at the request of the chancellor, to negotiate direct bilateral accords with the university to take the place of the federation agreement when its time runs out. A new phase of association is to replace federation, based upon absolute respect for the academic autonomy of each school.

This means that C.T.S., for example, is quite free to set its own degree requirements and plan its own study programs, as is the Divinity School of the university. By agreement with the university, C.T.S. can advise and authorize its students to take part of their work in the Divinity School and part under the C.T.S.-appointed faculty.

Larger Enrollment

As that faculty takes form, students of the university may likewise be authorized to register for C.T.S. courses. There is every prospect that more effective academic cooperation may be possible under such terms of association than has been known under the federation, as it came to be interpreted.

When a good part of the C.T.S. faculty of tomorrow is on the scene, the seminary anticipates a larger enrollment. It plans to increase by 25 per cent the number of places for C.T.S. students desiring to work with seminary support for an M.A. or a Ph.D. in the university. It is planning for a somewhat larger increase in its B.D. enrollment, in recognition of the rising demand in the churches for ministers who are both learned and skilled. Most of these B.D. students will be candidates for the seminary's own degree, but some work for this degree will be taken in the Divinity School of the university.

A few C.T.S. students, for whom the Divinity School's four-year B.D. program with internship is especially appropriate, may be authorized to take all of their work in the Divinity School. Gradually the seminary will stabilize the size of its total student body at some point between 150 and 200. Educationally C.T.S. will remain a seminary community in a university setting, with broad reciprocal accessibility of courses, libraries and facilities.

Just as these new agreements were be-

(Continued on page 33)

The author with Tessie Uhrmann, accountant for the Board of Christian Education who has served the board for forty years.

E and R Board of Christian Education and Publication Supports Students

FRANKLIN I. SHEEDER

A RESOLUTION commending the activities of the National Student Christian Federation in connection with recent demonstrations for racial equality and justice conducted by students in the South and the North, and pledging "its share of the support needed for responsible action" was adopted by the E and R Board of Christian Education and Publication at its annual meeting held recently in Philadelphia.

"This board sees in the ferments for racial equality and interracial reconciliation in our time a special call to Christian responsibility and fidelity," the resolution stated. "We note with great appreciation that the movements originating on college campuses rise, in very large part, from specifically Christian motivation."

Board action came in response to a paper read by the Rev. Hartland H. Helmich, director of the department of campus Christian life, in which he reported on the part played by the National Student Christian Federation in the student sit-in demonstrations in various sections of the country. The federation is a national organization of student Christian movements in which the United Student Fellowship and the United Church of Christ's campus ministries hold membership.

Expressing gratitude for "the vigorous leadership" of the federation in recent events, the board requested the National Advisory Council on Campus Christian Ministry of the United Church of Christ to suggest ways by which to meet needs outlined by Mr. Helmich.

The board also authorized a special issue of *Christian Education News* containing background information on the student demonstrations to be sent to all E and R pastors and church-school superintendents. Additional copies are available on request.

Dr. Robert E. Koenig, director of curriculum, announced that the new nursery course, *3's in the Christian Community*, was ready for distribution. A teacher's guide of 320 pages, eight strikingly illustrated pupils' books, a portfolio of eighteen teaching pictures and a nursery manual comprise the new nursery course. This is the first unit of the United Church curriculum. Kindergarten material will be ready for use in the fall of 1961 and all other curriculum materials are scheduled for use by the fall of 1963.

It was reported that the sales of periodical literature in 1959 reached a record total of $759,472. Sales of Christian Education Press publications to the general religious book trade showed an increase of $50,000 over the previous year. The board noted with concern that there was a decrease in 1959 Sunday church-school enrollment and attendance.

Two employees with forty years' service records were honored by the board at this meeting. Mrs. I. Marion Hull, circulation manager, and Tessie Uhrmann, accountant *(see photos)*, were special guests at a luncheon to which all employees of the board were invited.

The sessions of the board were conducted by President Ralph P. Ley of First Church in Waukesha, Wis.; Vice President Marie Helland of San Antonio, Tex.; and Secretary Roger L. Shinn, Union Theological Seminary in New York City.

The following persons, recently elected to membership on the board, were present for their first meeting: the Rev. Harold C. Grunewald, Middletown, Ohio; Richard Howard, Akron, Ohio; Dr. Marlyn A. Rader, Nazareth, Pa.

Mrs. I. Marion Hull, board circulation manager, with President Ralph P. Ley.

Dr. Sheeder is executive secretary of the E and R Board of Christian Education and Publication. Photos by courtesy of the board.

Smoke, ash and lava pour from volcano in Valdivia Province, Chile.

JOHN W. ABBOTT

Long-range recovery program projected by U.S. churches

THE Chilean earthquake disaster, one of the worst in modern times, has left hundreds of thousands of Chileans cold, sick, injured and homeless. Not only was emergency relief needed at once, but a long-range recovery program of gigantic proportions is a necessity and has already been launched.

To assist in this reconstruction effort Protestant and Orthodox churches in the United States and around the world have been asked to provide $250,000 for use in the disaster area. The emergency funds are being used to purchase building materials, medicines and relief supplies desperately needed in the devastated area, where approximately 2,000,000 people—65 per cent of the population south of Santiago—have been left without shelter at the start of a bitter Chilean winter.

The $250,000 appeal from the World Council of Churches in Geneva, Switzerland, has been addressed to member churches throughout the world. More than $90,000 already has been subscribed by national church bodies. These funds include $48,000 from the churches of Germany, $14,000 from Great Britain, $3,000 from the Netherlands, $2,790 from New Zealand, $1,000 from Norway and $22,500 from Protestant churches of the United States.

Announcement in the United States of the world appeal was made by Dr. R. Norris Wilson, executive director of Church World Service, overseas relief agency of major American Protestant and Orthodox churches.

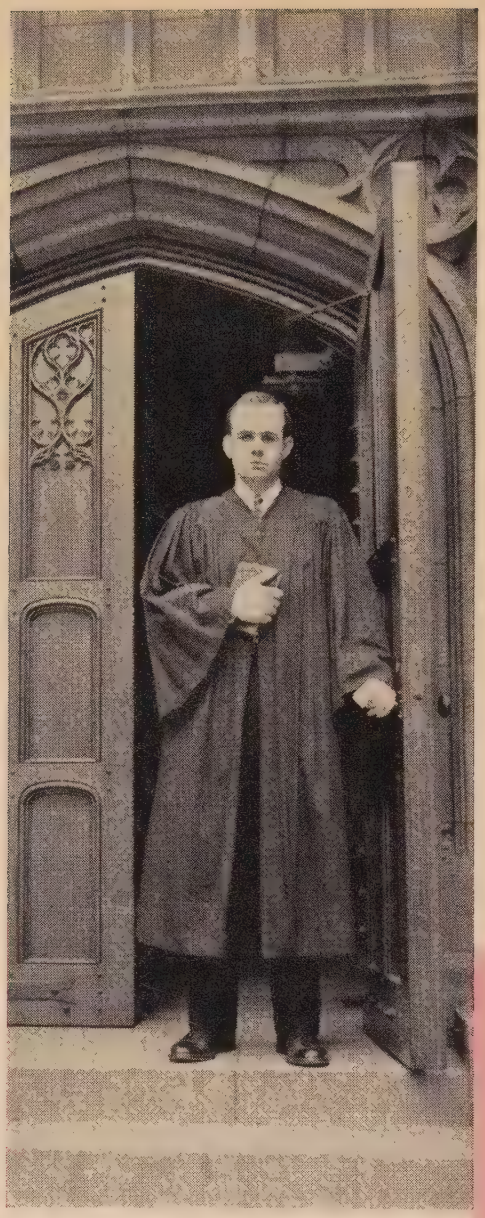
By the time this issue of the *Herald* reaches subscribers C.W.S. will have distributed 342,252 pounds of relief supplies valued at $103,277. These include food, clothing, blankets, multivitamin tablets and antibiotics. Cash contributions totaling $20,000 have also been sent.

Meanwhile, in Japan, where giant tidal waves in the wake of the Chilean earthquakes have flooded the Pacific coast leaving 150,000 homeless, Japan Church World Service representatives have been able to minister in the emergency with supplies already on hand. Food, clothing and other commodities have been airlifted from various points in the country and are being distributed to the victims. The E and R Commission on World Service and the CC Service Committee are active in this program.

The Rev. Theo A. Tschuy, departing for Chile to administer relief program of Protestant churches, is bid Godspeed by the Rev. A. Russell Stevenson of C.W.S.

Mr. Abbott is director of promotional services for Church World Service. Photos by courtesy of Wide World Photos, New York, and Church World Service.

Seminaries provide new leadership for our churches



United Church Herald salutes the young men and women of our churches whose names appear herewith. A clasp of the hands, a pat on the back and a prayer for these E and R and CC young people who graduated in recent weeks from U. S. seminaries.

We pay homage to the seminaries—recently called the most forgotten of all schools of higher learning—for their service to the Christian community. They deserve our generous support.

"The word 'seminary' means seed-bed," explained President Robert V. Moss Jr., of Lancaster Seminary on Commencement Day, June 7. The Herald joins Dr. Moss in his prayer "that these new graduates will continue to grow as they are transplanted into the church's life and that from their ministry will issue streams of healing power."

EDEN THEOLOGICAL SEMINARY

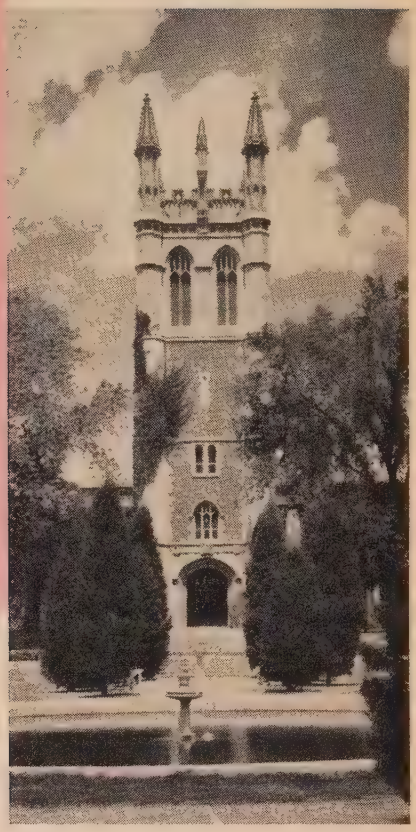
Name and Home Address

E AND R

Richard D. Bayard, Buffalo, New York
Erwin R. Bode, Webster Groves, Missouri
James Bruder, Granite City, Illinois
Charles O. Burchardt, Marshall, Oklahoma
Donald Burtt, Cedarville, Michigan
Ronald Christiansen, Hudson, Kansas
Wilbur Davisson, Inman, Kansas
James A. Dewey, Akron, Ohio
Richard T. Disseler, Quincy, Illinois
Donald C. Esslinger, Cincinnati, Ohio
John M. Gantt, Marion, Ohio
Herbert M. Goetz Jr., Batesville, Indiana
John Gradwohl, Baltimore, Ohio
Sherwood Haas, Allentown, Pennsylvania
Arthur Habermehl Jr., Three Oaks, Michigan
Robert Hedeman, Warrenton, Missouri
Shirley Kartyas, Tonawanda, New York
Carl F. Kemper, Milford, Nebraska
Robert J. Koch, California, Missouri
Clyde E. Lange, Chicago, Illinois
Charles Ross McClellan, St. Louis, Missouri
Frederick B. Nold, Belleville, Illinois
Marion Pocker, Jeffersonville, Indiana
Wallace Reifsteck, Champaign, Illinois
John J. Roemer, Louisville, Kentucky
David Rohlfing, Rock Island, Illinois
William Carl Royster, Fort Worth, Texas
Arlan Schlundt, Michigan City, Indiana
Robert M. Schmidt, Wright City, Missouri
Joe D. Seger, Merrill, Wisconsin
Joseph E. Seiler, New Orleans, Louisiana
Ronald E. Smith, Quincy, Illinois
Louis Speller, Fort Thomas, Kentucky
David T. Spooner, Fostoria, Ohio
J. David Wagner, Clinton, Wisconsin
Edgar E. Wilbur Jr., Evansville, Indiana
Loren A. Windhorst, Metropolis, Illinois
Richard J. Zink, Newark, New Jersey

CC

Joan Jonas, Webster Groves, Missouri



Tower entrance to the Administration Building at Eden Theological Seminary, maintained by the E and R Church but open to students of all denominations.

Comfortable dormitory at Lancaster Seminary, Pennsylvania.

LANCASTER THEOLOGICAL SEMINARY

Name and Home Address

E AND R

George R. Bach, Lititz, Pennsylvania
L. Richard Batzler, Lebanon, Pennsylvania
Elmo D. Beck, Lexington, North Carolina
Louis Buchhold, St. Louis, Missouri
Herbert R. Davis, Mountville, Pennsylvania
Dale R. Groff, Lancaster, Pennsylvania
Fred W. Groff, Lancaster, Pennsylvania
George J. Hampshire, Saxonburg, Pennsylvania
James L. Ishler, Boalsburg, Pennsylvania
Donald N. Kelly, Oak Park, Illinois
Howard L. Kriebel, Palm, Pennsylvania
Fred E. Kurkowski, Scranton, Pennsylvania
Carroll C. Luckenbaugh, Spring Grove, Pennsylvania
Marshall J. Riu Jr., Coopersburg, Pennsylvania
James B. Santo, Sidney, Ohio
Sanford C. Souers, Louisville, Ohio
Stanley J. Wagner Jr., West Hamburg, Pennsylvania
Calvin A. Wolfgang, Ashland, Pennsylvania

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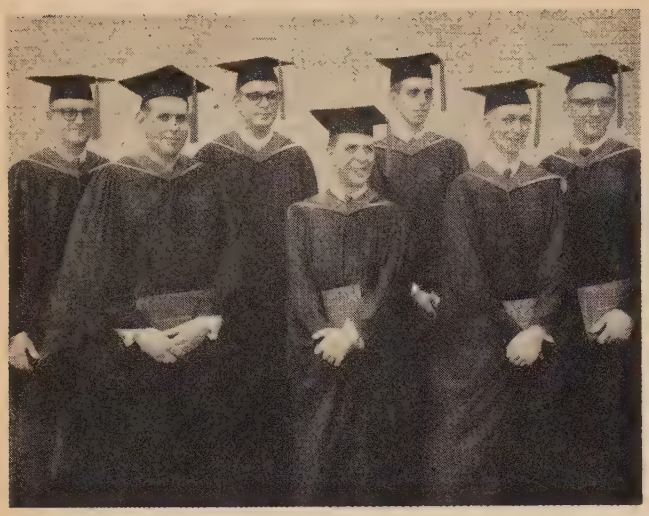

Graduating class of 1960 at Mission House Theological Seminary, an E and R institution situated in Plymouth, Wis.

MISSION HOUSE SEMINARY

Name and Home Address

E AND R

Paul E. Baumer, West Bend, Wisconsin
William Bertsch Jr., Decatur, Indiana
Charles H. Eversman, Cecil, Wisconsin
Marwood E. Rettig, Napoleon, Ohio
Thomas N. Townsend, Omaha, Nebraska
Donald C. Voll, Louisville, Kentucky
James N. Westpfahl, Sheboygan, Wisconsin

ANDOVER NEWTON THEOLOGICAL SCHOOL

CC

John Jennings Adams, Saginaw, Michigan
William Ernest Beldan, Centerville, Massachusetts
Roger Dana Brooks, Wauwatosa, Wisconsin
Marilyn Elaine Bushnell, Keene, New Hampshire
Rodney Jerome Case, Seattle, Washington
Robert Henry Christenson, Lee, Massachusetts
Paul Clark Clayton, West Boylston, Massachusetts
Robert Galen Dana, Saint Johnsbury, Vermont
Frank Herbert Gross, Montpelier, Vermont
Robert Frank Hardina, Agawam, Massachusetts
Robert Winston LeVitre Jr., Turners Falls, Massachusetts
Frederick William Lyon, Milford, Connecticut
James Paule Merseberg, Honolulu, Hawaii
Donald Everson Overlock, Northboro, Massachusetts
Edmundo Apolo Pantejo, Surigao, Philippines
Ronald Eugene Petersen, Des Plaines, Illinois
Courtney Erland Peterson, New Britain, Connecticut
David Penhall Ransom, Orange, Connecticut
Richard Lawrence Rush, Winchester, Massachusetts
Edward Oswald Schriver, Gorham, Maine
Carl Fearing Schultz Jr., Hyannis, Massachusetts
Philip Haseltine Southwick, Lynn, Massachusetts
Howard Douglas Spalding, Mount Vernon, New York
Frank Edward Thurston Jr., Saint Johnsbury, Vermont
Bruce Van Blair, Long Beach, California
Jerome Hoxie Wood, West Warwick, Rhode Island
Gerald Eugene Yost, Fairport, New York

E AND R

Peter D. Knaul, Auburn, New York

BANGOR THEOLOGICAL SEMINARY

Name and Home Address

CC

Robert Eugene Carter
William Otis Cleary Jr., Lowell, Massachusetts
Benjamin Thomas Hammond, Milbridge, Maine
Ernest Harold Huntzinger Jr., Topeka, Kansas
Donald Foster Jennings, Bangor, Maine
Norman Alton Levinson, Lubec, Maine
Paul Alan Paskewitz, Mahnomen, Minnesota
Howard Evans Quirk, Ithaca, New York
Kenneth Ernest Roach, Sherman Mills, Maine
George Dale True, West Brooksville, Maine
Paul Kenneth Weimer, McKinley, Maine

THE CHICAGO THEOLOGICAL SEMINARY

CC

Robert C. Anderson, Chicago, Illinois
Jay Clarence Dahm, McGregor, Iowa
Richard B. Griffis, Beloit, Wisconsin
Raymond W. Lord, Grayslake, Illinois
Arthur E. Talbert, Chicago, Illinois
Robert S. Winegarner, Moline, Illinois
George H. Zilliac, Pittsburgh, Pennsylvania

E AND R

R. Reinhold Abele, St. Louis, Missouri

THE HARTFORD THEOLOGICAL SEMINARY

CC

Donald Ralph Asman, Wallingford, Connecticut
Lowell Eugene Berge, Los Angeles, California
Robert Frederick Fenby, Quincy, Massachusetts
Henry Edwin Green, Torrington, Connecticut
Charles Allen Hainer, Norwich, Connecticut
David Clifford Hall, Groton, Connecticut
Daniel Martin Hummel, Mott, North Dakota
Fred Ludwig Kirschenmann, Medina, North Dakota
Hermina Tajon Littleton, Bambang, Nueva Vizcaya, Philippines
Michael Storey Littleton, Silver Spring, Maryland
Charles Edgar McEwan, Cummington, Massachusetts
Madiros Hampartzoum Marganian, Beirut, Lebanon
Evan Marte Odden, St. Paul, Minnesota
Gladys MacDermott Polhamus, Agawam, Massachusetts
George Anderson Robertson Jr., Hopewell, Virginia
Galen Eames Russell Jr., Chicago, Illinois

Since 1701 Yale has been training ministers for the church. Recognition of specialized needs led to founding in 1822 of separate department for ministry (now Divinity School).

Oberlin College was established in 1833 and the Graduate School of Theology was founded in 1835 "to provide religious leadership in the cause for which the college stood."

THE HARTFORD SEMINARY (cont.)

Name and Home Address

Elinor Jean Wallace Schnabel, Westfield, Massachusetts
Paul Smith, South Bend, Indiana
Frederick Adolph Sprenger, Elgin, North Dakota
Ira David Thompson, Midwest City, Oklahoma
Paula Hamblin Upton, West Hartford, Connecticut
Robert Willis Wright, Hartford, Connecticut

E AND R

John R. Achtermann, Lancaster, Pennsylvania

OBERLIN SCHOOL OF THEOLOGY

CC

Roland Samuel Larsen, Bingham, Nebraska
Hartley Nutting, Cleveland, Ohio
Wallace Merle Robeson, Janesville, Wisconsin
Ralph Silvis, Wellington, Ohio
James William Taylor, Scottsbluff, Nebraska

E AND R

Thomas R. Beard, Dayton, Ohio
Charles W. Kline, Cleveland, Ohio

PACIFIC SCHOOL OF RELIGION

CC

Arie Louis Born, Amsterdam, Holland
Thomas S. Butler
Leroy W. Calbom, Berkeley, California
Louis Ernest Fork, Bakersfield, California
Allen H. Grammer, Montclair, New Jersey
Albert B. Hammons, Berkeley, California
Ervin M. Hummel, Mott, North Dakota
David K. Kaupu, Pukoo, Molokai, Hawaii
Robert E. Keim, Berkeley, California
George F. Killingsworth, Long Beach, California
James T. Reynolds, Tucson, Arizona
Richard C. Sample, Spring Valley, Minnesota
Charles Gordon Spice Jr., La Grange, Illinois
Bruce V. Talbert, Los Angeles, California

YANKTON COLLEGE SCHOOL OF THEOLOGY

CC

John R. Bender, Newcastle, Nebraska
Harold Goldman, Sheboygan, Wisconsin
Vernon Heinrich, Lodi, California
Delbert D. Perman, Armour, South Dakota

YALE UNIVERSITY DIVINITY SCHOOL

Name and Home Address

CC

Jordan Edwards Dickinson, Lyme, New Hampshire
William Charles Fish, Hamden, Conn.
Lawrence Clinton Foard Jr., Dover, Delaware
Paul Val Griesy, Belmond, Iowa
Priscilla Anne Howland, Wethersfield, Connecticut
George Fuson Ling, Troy, New York
Ernest Benson Lowrie, El Paso, Texas
Janet Roshanara Parsons, Minneapolis, Minnesota
Peter Lawrence Pond, New Haven, Connecticut
Grady Emory Poulard Jr., Crowley, Louisiana
Herschel Tucker Upshaw, New Haven, Connecticut

E AND R

Paul R. Hetrich, Reading, Pennsylvania
William L. Swing, Lexington, North Carolina

HOWARD UNIVERSITY

The School of Religion

CC

Cameron W. Bird

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Church Music: Is novelty or depth needed?

WILLIAM ROBERT MILLER

About a year ago a friend of mine, a young Methodist minister, began making plans for his wedding. Knowing that I had a fairly sizable collection of LP records including much contemporary music, he asked to hear a number of brief organ works that could be played in conjunction with his wedding service. Together with his fiancée we worked out a program that included Henry Cowell's *Processional,* Darius Milhaud's *Pastorale* and two or three other modern pieces. When my friend consulted with the church organist, the program was revised to include another contemporary work that the organist suggested.

Canons of Quality

For those of us who love good music, my friend's wedding was a more than usually joyous occasion. Others, caring less, apparently did not notice that anything new had been done.

In a recent issue of *The Christian Century,* Martin E. Marty complains that innovations in church music are not keeping pace with those in architecture. While there is some truth in this observation, it seems to me that there is more to be said on the subject. Intertwined with the question of contemporaneity is the question of spiritual depth and aesthetic stature. Whatever the musical idiom, be it the churchly music of Prätorius, Bach, Bruckner or Britten, the jazz experiment of Summerlin or the folk-derived camp-meeting songs or Negro spirituals, there are canons of quality that transcend all boundaries of form, class or century and make it possible, let us say, to put the *St. Matthew Passion* of Schütz or Bach in the same category with Mahalia Jackson, and a great deal of familiar church music, whether of the pseudo-Victorian or the George Beverly Shea variety, in the same bracket with Guy Lombardo or Mantovani.

A recent Family Research Project conducted by the United Presbyterian Church *(see* Presbyterian Life, *Oct. 15, 1959)* reported a great deal of "objectless faith" among persons interviewed. One churchgoer, for example, had faith that "things are going to work out all right." What use has such a person for the vigorous affirmations of a Bach or Buxtehude cantata? Such a person would likely prefer sermons of self-congratulation and "how to make God your junior partner in business"—and the fatuous, "hoked-up" musical treacle that goes with it.

It is a curious thing, perhaps nothing more than a mental quirk, but I seldom think of Paul Hindemith without thinking of Paul Tillich, nor of Ernest Bloch without Martin Buber. Perhaps there is something in the structure of their thought, respectively musical and theological, that touches the same depths. One might likewise bracket Johann Sebastian Bach with Martin Luther, and perhaps this coupling is more obvious even if the two men are widely separated in time. Try the game yourself, not bothering necessarily to mate contemporaries. How about John Bunyan and Ralph Vaughan Williams? Or Oral Roberts and whatever musical flimflam may be going on in your church next Sunday?

Music is much more than incidental to the experience of worship. I have often felt closer to God in the midst of a banjo song like *Beautiful City,* with the immediacy of its revelation, than in the midst of an average worship service at church. Often when I am particularly moved by a sermon or scripture reading, I feel so musically cheated that when I get home I must listen to some Buxtehude or Roger Sessions organ pieces to reclaim that feeling. Why should this be so? I have heard such works as Vaughan Williams' *Sancta Civitas* and *Dona Nobis Pacem,* Karol Szymanowski's *Stabat Mater* and Randall Thompson's *Alleluia* performed in church. What moving experiences these are, and how fitting to the church! I can imagine what it would be like to hear, within those walls, the tremendous *Glagolitic Mass* of Leos Janaček, the cool serenity of Lou Harrison's *Mass,* the homespun vigor of Randall Thompson's *The Peaceable Kingdom,* the structural beauty of Villa-Lobos' *Mass of Saint Sebastian,* the ardent reverence of the Bruckner *Te Deum.*

Banal Services

And there are many works, unavailable on records, that I cannot describe: Hindemith's Requiem, *For Those We Love,* and Samuel Barber's *Prayers of Kierkegaard.* I would like to attend a worship service that began with a chorale-prelude by Roger Sessions and ended with Normand Lockwood's *Quiet Design,* with nothing banal, simpering or soporific in between. Perhaps because the larger works are more likely to get a hearing in the concert hall, contemporary composers seem to steer away from short choral pieces. What is astounding is that they persist in writing religious works at all—they would probably do more if the church made way for them.

With one or two exceptions, I have avoided reference above to any music

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Mr. Miller—whose approach to music as to the church is that of a serious layman—is a member of Riverside Church in New York City and managing editor of *Fellowship,* the magazine of the Fellowship of Reconciliation. Photo by Ewing Galloway, New York City.

that would jolt an average congregation, though it might nudge some of the squarest squares out of their spiritual coma. But there is no reason beyond the tactical for such caution. Shall we mock the Lord with faint praise?

Praise the Lord!

Praise him with trumpet sound; praise him with lute and harp!

Praise him with timbrel and dance; praise him with strings and pipe!

Praise him with sounding cymbals; praise him with loud clashing cymbals!

Silly Verbiage

The psalmist does not ask us to mollify the Lord with syrupy crooning. If room can be made near the altar for the Wesleyan jazz combo, maybe room can be made for a balladeer and his banjo or, in the hymnal, for the rich bounty of the Negro spirituals that put to shame so many of our strait-laced hymns with their artificially contrived—and often theologically silly—verbiage.

Are these prospects farfetched? Perhaps so, but hardly more than the Reformation was with its *A Mighty Fortress* or the Wesleyan revival with the great hymns of Samuel and Charles Wesley. Today perhaps the way is less clear. We are in the throes of an ecumenical surge of national and international proportions and, in the cultural world outside the church, a time of rich musical harvest. How many composers of Beethoven's time could be enumerated who would compare with such modern creators as Britten, Hindemith, Stravinsky, Villa-Lobos, Kodaly and Messiaén, to mention only half a dozen who have written significant music for the church within the Western classical tradition during the past two or three decades. This is without even touching the many American composers who have begun to make their mark in the musical world.

The church of Christ is not the church of the sedate or sedatived middle class, nor is it the church of Western Europe and America only. Not only is there an uncouth and deeply devout voice from the American sod waiting to be heard in our Saarinen sanctuaries; there are vast treasures in Asia and Africa waiting to be infused with the Christian message. Unless we resign Christianity to its accustomed patterns, one can envision liturgical *ragas* emerging from India, hymns to be sung to the Japanese *koto* or in the style of the Brazilian *choro*. In the music world, much cross-fertilization is evident in recent works by Colin McPhee, Henry Cowell and Chou Wen-chung. Lou Harrison's *Strict Songs*, derived from a translated Navajo text and themes, is an example that falls within the religious sphere.

Yet in our churches as we find them in America today, it would probably be a startlingly new experience to hear something as deeply rooted in the Christian heritage as the Russian Orthodox liturgy of St. Chrysostom—and at the risk of tiresome repetition, one might add again that few who attend churches of the major denominations are likely to hear the stirring songs that resound in the Pentecostal tabernacles and in the Negro denominations that exist in the same town only blocks apart.

I am not suggesting a mere hodgepodge; on the other hand, with such diversity on our doorstep, there is no threat of "super-church" monotony-conformity. But just as the ecumenical movement is accompanied by a profound theological resurgence today that militates against a tendency merely to shuffle together the stiff husks of denominationalism so, if it proves truly vital, it portends a great musical awakening as the walls come tumbling down.

Lavender and Lace

Already there are signs among the current crop of seminary graduates that they will not be satisfied with lavender and machine-made lace either in the pulpit or in the choir stalls. Perhaps the innovations will send some of our churches' bench warmers and nirvana-seekers scurrying to their television sets on Sunday morning. Would that be such a great loss? How many serious-minded persons may today be passing the church by because they remember from childhood the dull gray pallor of the worship hour? And the multitudes in between, content to look for a "faith in faith"? If they are not tone-deaf, perhaps a large part of the remedy lies in truly praising the Lord with the best musicianship available, whether ancient or modern, foreign or domestic, folk or formal. As the gospel is ever new, whether interpreted by Justin Martyr, Francesco d'Assisi or Nels Ferré, so it is seriousness and truth we must look for in its musical celebration too. No one suggests that Romanesque chapels and Gothic cathedrals be razed because they are old, or that any box-shaped structure is more suited to our times. But as we venerate what is genuine from the past, we are moved not to seek cheap copies in the present but that same indwelling spirit in modern attire. It may even be recognized as one salient feature of that Holy Spirit without which a church is nothing more than a pile of stones.

BOOKS

THE THOUGHT OF REINHOLD NIEBUHR

By Gordon Harland *(Oxford University Press, $6.00)*

REINHOLD NIEBUHR ON POLITICS

Edited by Harry R. Davis and Robert C. Good *(Charles Scribner's Sons, $6.50)*

MANY READERS of *United Church Herald* will remember Dr. Reinhold Niebuhr's incisive articles on current events that appeared regularly in *The Messenger* and *Advance.* Those articles were representative of Dr. Niebuhr's great contribution to his generation. In them, in other articles and in a notable series of books, he related Christian faith and ethics to the structures and dynamics of society.

Social Justice

In the Nineteen Twenties, when he was pastor of Bethel E and R Church in Detroit, and during the three decades he has taught at Union Theological Seminary in New York City, Dr. Niebuhr has focused the light of the Christian faith on man's life in history. His claim on our gratitude consists in no small measure in the manner in which he has combined a profound apprehension of the insights and resources of Christian faith, a passion for social justice and a realistic understanding of human society.

Dr. Niebuhr has made a great contribution to the task of making Christian faith relevant to the life of man in history, in part because he has so trenchantly exposed the inadequacies of both the distortions and dilutions of Christian faith and ethics current in the twentieth century and the illusions of "secular" culture. He has taken seriously the radical character of Christian love, the height and depth of God's grace, and the dimensions of human sin.

In his teaching, the biblical understanding of man and the Reformation perspective on the human situation have illuminated both the immediate and the ultimate questions of human existence. He is a Protestant theologian who knows how to appropriate the Christian heritage with critical appreciation.

The social ethics developed by Dr. Niebuhr has commanded attention not only because he has clarified the radical character of Christian love, but also because he understands the special character of social structures and the nature of the struggle for power. His attack on the simplicities of both the liberal and Communist creeds has been acute. His exposure of false assumptions about human nature has cleared the field for a better approach to the study of man and his concerns.

Prof. Gordon Harland presents a survey of Dr. Niebuhr's thought in two parts. The first part is an account of Niebuhr's ethics centered around the relation between love and justice. The second part is devoted to an analysis of Niebuhr's views on a number of issues and events in the fields of politics, economics, war and race.

Professor Harland has interpreted Dr. Niebuhr's theological ethics with perceptive sensitivity and appreciative understanding. He frequently quotes Niebuhr's critics and lets Niebuhr reply. This procedure helps to sharpen the issues involved and to underscore the significance of the polemics in which Niebuhr has engaged. Professor Harland's book can be recommended as an able and sympathetic interpretation of Reinhold Niebuhr's thought.

Vital Engagements

Professor Harland closes his book with a brief, appropriate tribute to Dr. Niebuhr, which also charts a course for theology and the churches as well:

"It is imperative therefore that theology, if it is to discharge its responsibility, if it is to speak words of clarification and healing in this tortured time, must take the social dimension of man's existence with utmost seriousness. The theologian must learn to know the world as well as the faith from within and to explore the boundary lines of their most vital engagements. The age demands of Christians that peculiar quality of mind and spirit, that certainty of faith, which enables us to leave our pre-established fortresses and in the midst of the world to learn both to listen and to speak. Such has been the achievement of Reinhold Niebuhr."

Professors Harry Davis and Robert Good have compiled from Dr. Niebuhr's books and many periodical articles his political thought "in convenient, complete and organized form." There are twenty-seven chapters dealing with "The crisis," "The study of politics," "The process of politics," "Christian ethics and politics," "National politics" and "International politics."

The editors, both political scientists, remark in their introduction: "Niebuhr's eminence as a prophet and theologian is now being matched by his rapidly growing reputation as a political theorist." They rightly note that "for Niebuhr, theology and politics are not really separate fields, but two perspectives on a single reality, each helping to illumine the data of the other."

Political Theorist

The book should serve further to enhance Dr. Niebuhr's reputation as a political theorist and to make evident the relevance of Christian faith to political problems. The editors have succeeded in bringing together a great body of material so that the inner coherence and power of Dr. Niebuhr's thought become apparent.

The two books, published just as Dr. Niebuhr has retired from his active professorship at Union Seminary, are timely tributes to one who has exercised a salutary and creative influence on Protestant theology not only in America but abroad as well. They will be welcomed by those who have profited from his teaching and writings. And those who have not yet become acquainted with this pre-eminent theologian and political theorist will find in these two books valuable aids. It is to be hoped that both books about the thought of a minister of the Evangelical and Reformed Church and an alumnus of Eden Theological Seminary will be widely read in the United Church of Christ.

Elmer J. F. Arndt
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Webster Groves, Mo.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

Prairie Regional Guild Unites North Dakota Women

MARY P. HARRINGTON

Madeline F. Bach, promotion secretary of the E & R Women's Guild, confers with Mrs. Henry Perman.

FOR WOMEN in four isolated Evangelical and Reformed churches in North Dakota, a new day has dawned. The women have given up the "single blessedness" in which each Women's Guild exists for a larger fellowship in which all four contribute to each other.

These church women live in Streeter, Wishek, Fullerton and Zeeland—towns in the southeastern part of the state within an 80-mile radius of each other but isolated from the rest of the state. They have formed the first unit beyond a local church of the E and R Women's Guild in the vast Dakota Synod.

Delighted Approval

Since the 1,400-mile-wide synod includes fifty congregations in North and South Dakota and Canada, the banding together of the four local Women's Guilds cannot comprise a synodical guild. But the guilds have named themselves, with delighted approval from national headquarters, the Prairie Regional Women's Guild of Dakota Synod.

A major hope of the new regional guild is to help more Dakota congregations organize local guilds, which could later come into the wider fellowship. It also has been in contact with two churches in Delmont, S. D., which might become a part of the regional group even though 300 miles separate them from the North Dakota cluster of churches.

How it came about sounds simpler than it was as told by modest Mrs. Henry Perman, president of the new regional guild. She is a member of Hope Church in Streeter, where the first local guild in Dakota Synod was organized as recently as 1947.

In those days, when Ruby Perman was bringing up her five children on the family farm thirteen miles from Streeter, she also taught a church-school class in English at Ebenfeld "because in part I wanted one for my children." Today German services are no longer held at English-speaking Hope Church in Streeter, N. D.

After Hope Church got its on-going guild, similar groups were organized at Grace Church in Wishek, a community of about 1,000, and at Immanuel Church in Fullerton. At times the women of these three guilds were able to get together for informal gatherings, which proved helpful to all.

By 1958 the leaders of these local guilds knew they needed more direction in their work and a closer tie-in with their church's national program. So officers and department chairmen of all three guilds attended a fall educational meeting of Northern Synod in New Salem, N. D.

Joint Meeting

Informed and inspired by what they had heard and seen at the meeting, the women returned home across the prairie. Encouraged by the Rev. and Mrs. Dale P. Krampe of Fullerton and the Rev. and Mrs. Glenn W. Wernecke of Streeter, the women of the three guilds got together with a newly organized group at St. John's Church in nearby Zeeland to talk things over.

In line with the zoning program of the Evangelical and Reformed Church, Madeline F. Bach of Cleveland, national promotion secretary of the Women's Guild, visited several North Dakota churches in the spring of 1959. Her schedule was arranged so that she could take part in the joint meeting of the four guilds at Grace Church in Wishek.

Miss Bach recalls that the women were "full of questions as to their responsibilities and the benefits to their local guilds if they should organize a regional guild."

The women's organization plans kept developing. On September 11, 1959, an organizational meeting was held at Grace Church in Wishek and regional officers for the group were there elected.

Mrs. Perman, who had also served as president of the Hope Church Guild in 1955-56 and as stewardship chairman in 1959, was elected president. Mrs. Bryce Hecht of Zeeland was elected vice president and Mrs. Fred Rempher, past president and treasurer of the women at Zeeland, was named treasurer. Mrs. Wernecke, local spiritual life chairman, was elected secretary. A full roster of regional chairmen of the guild's six departments of work was appointed.

Leadership Training

In the fall of 1959 five of the women and two pastors attended the western section of Northern Synodical Women's Guild Institute for Leaders, which was held at Fergus Falls, Minn. Here they received leadership training and help in planning their first fall educational meeting. As at all such meetings program books and current literature were studied. Fifty-four women went to this first important meeting at Hope Church.

The new regional guild is now looking forward to getting together with the North Dakota Fellowship of Congregational Christian Women, of which Mrs. Edwin Arneson of Wahpeton is president. A jointly planned women's retreat is projected for 1961.

Mrs. Perman represented the Prairie Regional Guild at the annual meeting of synodical presidents and national board members in Cleveland, Ohio, early last spring. She has found that her greatest satisfaction is sharing the wealth of new information and fellowship gained at Cleveland with the Dakota Guild women, thus helping them understand the value of their larger affiliation.

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photo by courtesy of the Women's Guild.

NEWS

WITHIN THE UNITED

WASHINGTON CHURCH HOST TO F.B.I. SERVICE

Jack Hudgins

WESTMORELAND Congregational Church, Washington, D. C., was host to nearly 500 employees of the Federal Bureau of Investigation and their wives and family members attending the seventh annual F.B.I. Vesper Service held on Sunday afternoon, May 15.

The Rev. Thomas Chalmers Dick *(right)*, minister, preached on the theme "We, too, may be forefathers," emphasizing the responsibility that all Americans carry to preserve a land of freedom for their descendants.

The Scripture lesson was read by John P. Mohr *(left)*, assistant to F.B.I. Director J. Edgar Hoover. A reception and fellowship hour followed the service in the church's social hall.

The Vesper Service Committee, made up of Protestant personnel of the F.B.I. of several denominations, was headed by Stephen Sziarto, a former minister of the Magyar Synod of the E and R Church.

On the following Sunday, Catholic employees of the bureau held a Mass and Communion Breakfast, which was addressed by the Most Rev. John J. Wright, bishop of Pittsburgh.

MISSION BOARD AND SYNOD HOLD JOINT SESSION

A JOINT session in which, for the first time in its history, the E and R Board of National Missions shared its program during a regular semiannual meeting with a synod in session was a feature of the board's spring meeting in St. John's Church, Lorain, Ohio. The program was arranged by the Rev. Donald M. Yaekle, pastor of St. John's, the Rev. Irving W. Camerer, Cleveland, chairman of the committee on national missions of Northeast Ohio Synod, and the Rev. Dr. Elam G. Wiest, Cleveland, president of the synod.

Under the leadership of Dr. Purd E. Deitz, general secretary of the board, a panel made up of members of the National Missions staff presented an analysis of the program sponsored by the board.

Special projects and special ministries that were discussed included the Winnebago Indian work in Wisconsin, the Kenwood-Ellis Center in Chicago, the Back Bay Mission in Biloxi, Miss., possible new Indian work at Eagle Butte, S. D., a joint project with the CC Board of Home Missions, and new challenges in New York City and other metropolitan areas. It was reported that joint work between the Board of National Missions and the Board of Home Missions is being conducted in twenty-nine areas where United Churches have been established or are in process of organization.

During its own business sessions, the Board of National Missions acted on recommendations of its various departments and allocated funds for the development of new churches and of church building projects in various parts of the country. It was announced that approximately twenty-four new churches may be organized during this current twelve-month period.

Photo shows Dr. Deitz *(left)* in conference with Dr. Samuel J. Schmiechen *(center)* of St. Paul's Church, St. Paul, Minn., who is chairman of the board, and the Rev. Donald M. Yaekle, in whose church the joint meeting with Northeast Ohio Synod was held.

KOREAN HOSPITAL EXPRESSES APPRECIATION

U. S. Army

DR. REGINALD H. Helfferich, executive secretary of the E and R Commission on World Service, has received a Kimchi Certificate from the Friends of Pusan Children's Charity Hospital Inc., in Korea. The certificate recognizes the contributions for the support of the hospital during 1959 given by the Evangelical and Reformed Church through its Commission on World Service.

Constructed in 1955 under the Armed Forces Assistance to Korea program, the eighty-bed hospital serves as a medical center for eighty orphanages in a municipal area of one million people. Several years ago the E and R Churchmen's Brotherhood contributed more than $22,000 toward the erection of the hospital as their special project for the year.

Photo shows Col. Roger M. Crosby *(left)* of the U.S. Army presenting the certificate to Dr. Helfferich. While stationed in Korea during and after the war, Colonel Crosby became one of the founders of the hospital. Now transferred to the Army headquarters' offices in St. Louis, he still devotes much time and energy to the promotion of Charity Hospital.

CC TOUR GROUP VISITS SOUTHWEST CHURCHES

THE first Southwest Tour held under the auspices of the CC Board of Home Missions was an unforgettable experience for the members of the study group.

Beginning in Albuquerque, N. M., the group traveled by motor coach to famous Taos and Santa Fe, in New Mexico; through Gallup and Window Rock to the Grand Canyon for a memorable sunset and Sunday morning service on the canyon's rim; then on through Flagstaff and Oak Creek Canyon to Prescott, Phoenix and Tucson, Ariz. A dash into Mexico for a night at Nogales completed the tour, which ended with the return to Tucson.

In Dr. Charles Franklin Parker, minister of the oldest Congregational church in Arizona—at Prescott—the tour had a leader who for twenty-five years has been an enthusiastic student of the Southwest. The group saw prehistoric Indian ruins, pueblos of the Rio Grande and Hopi mesa villages, Spanish missions and various aspects of mid-century American life. Evidences of Navajo prosperity were reassuring in the light of earlier conditions.

Congregationalism has been working in this area for eighty years, having founded its first church in Arizona three-quarters of a century ago. Wherever we stopped to visit our churches—in Albuquerque, Gallup, Prescott, Phoenix and Tucson—we were welcomed with delightful hospitality. The tremendous, almost frightening, growth that the Southwest is experiencing in industry and population is reflected in these churches in a way unmatched anywhere.

Meeting temporarily in a private ranch house or school, young churches are acquiring sites or are already in the process of building, doubling their membership and reaching out to the unchurched in new residential developments destined soon to be well-established communities. Photo shows Dr. Parker and members of the Southwest Tour group in front of the log home of the early territorial governors in Prescott, first capital of the Territory of Arizona. *Susan Reed Stifler*

Continued on next page

SENATOR LAUSCHE ADDRESSES MAGYAR SYNOD

Sziarto Foto

One of the thirty-three synods of the Evangelical and Reformed Church, known as the Magyar Synod, is made up exclusively of congregations of Hungarian Reformed background. Scattered across ten states from Connecticut in the east to Indiana and Michigan in the west, most of the congregations still hold regular Hungarian-language services, though in every instance services in English are also being conducted. The 1960 spring meeting of Magyar Synod was held in Concordia E and R Church in Washington, D. C., with the Rev. Dr. Stephen Szabo of First Hungarian Church of Cleveland presiding.

Principal speaker at the annual Magyar Synod banquet was the Hon. Frank J. Lausche, U. S. Senator from Ohio, who numbers many people of Hungarian descent among his constituents. Senator Lausche issued a ringing appeal to the Hungarian people for continuing support of the democratic principles exemplified in the Constitution of the United States.

Shown in photo taken at the banquet are (*left to right*) President Szabo, Senator Lausche and the Rev. Joseph Kecskemethy, secretary of the Hungarian Reformed Federation of America.

Reformatusok Lapja is the Hungarian-language church paper published for the Evangelical and Reformed Church by the E and R Board of Business Management. The Rev. Dr. Laszlo Harangi of Oberlin, Ohio, is its editor.

LAYMEN TAKE LEAD IN PLANNING MEN'S CONVENTION

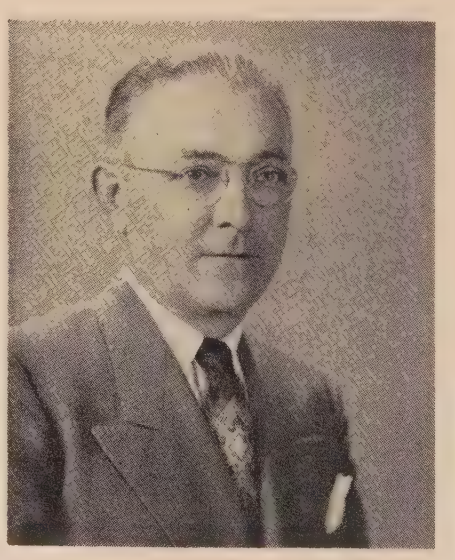
Lay leadership is conspicuous in the planning for the Second Joint Convention of United Church Men scheduled to be held at the Hotel Statler-Hilton in St. Louis, Mo., August 25-27.

William Bradford Smith (*far right*), president of the CC Laymen's Fellowship, teaches at the University of Wisconsin in Madison. Carl J. Bender (*right*), president of the E and R Churchmen's Brotherhood, is a realtor with offices in St. Louis.

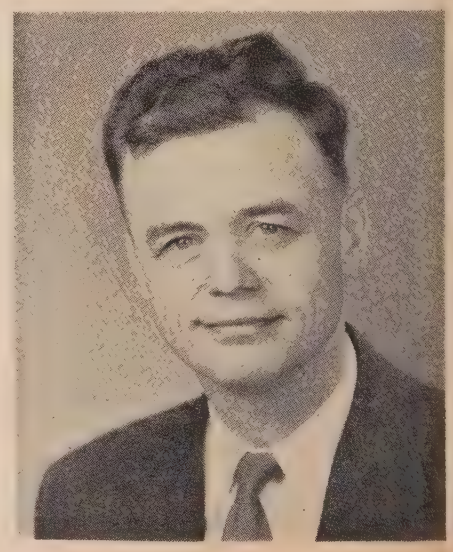
Other members of the planning committee include a wholesale druggist, a contractor, a school teacher, a dentist, a draftsman, a shop foreman and an accountant.

The three principal addresses at the convention, however, will be given by clergymen. Dr. Robert V. Moss Jr., president of Lancaster Theological Seminary, and Dr. Roger Hazelton, dean of the Graduate School of Theology at Oberlin College, will speak on aspects of the convention theme, "The church's life." The third speaker will be Dr. O. Walter Wagner, executive director of the Metropolitan Church Federation of Greater St. Louis, who at the time of the convention will have just returned from a two-month visit in Europe and Africa.

Discussion-group leaders will represent a variety of jobs and professions. They include J. Earl Danieley, Elon College, N. C., and Walter A. Graham, Wadley, Ala., college presidents; August Burchardt, St. Louis, church building consultant; Elmo L. Fischer, New Braunsfels, Tex., director of the Home for the Aged; Roy Griebel, Mascoutah, Ill., school teacher; Joseph Wetzel, Edwardsville, Ill., insurance representative; Roy C. Timm, Buffalo, N. Y., fund raiser; Charles H. Lockyear, financier; Al Bramer, Webster Groves, Mo., manufacturer's agent; Lloyd Morton, Belmont, Mass., oil company executive; Walter Wood, Cleveland, Ohio, food company executive; Harold Thomas, Atlanta, Ga., union leader.



All men in Evangelical and Reformed and Congregational Christian churches are invited to attend the convention. Wives are also welcome and will participate in all meetings except business sessions. The executive secretaries of both men's and women's lay agencies will serve as resource leaders together with the presidents of these agencies during a discussion of the proposed Council for Lay Life and Work in the United Church of Christ. It is hoped that many laymen will arrange to attend.



JAPANESE CHRISTIAN IS MISSIONARY TO AMERICA

A SON of devout Buddhist parents has become a Christian "missionary" from Japan to the United States.

The Rev. Paul S. Nishida, minister of the Sapporo Hokko Church and moderator of the Hokkaido Conference of the United Church of Christ in Japan, has come to this country to take part in the Mission to America program of the American Board of Commissioners for Foreign Missions.

This program is part of the 150th anniversary observance of the American Board, overseas agency of the Congregational Christian churches and oldest missionary organization in the United States.

Mr. Nishida and other nationals coming here from all parts of the world "in the interest of better understanding between nations and peoples" will be the guests of several of the denomination's state organizations. Mr. Nishida will do his "missionary" work through conferences of young people of the Congregational Christian churches and the Evangelical and Reformed Church.

Lenscraft

"As a 'missionary' to America," said Mr. Nishida, "I am here to plead for more face-to-face friendship between our nations, especially between the Christians of the two countries." Photo shows Mr. Nishida *(left)* with the Rev. Paul R. Gregory, Pacific area secretary of the American Board, to whom he presented a 7-foot-long scroll bearing greetings from the Hokkaido churches to CC churches in the U.S.

CHICAGO AND LANCASTER SEMINARIES CALL VANDERBILT TEACHERS

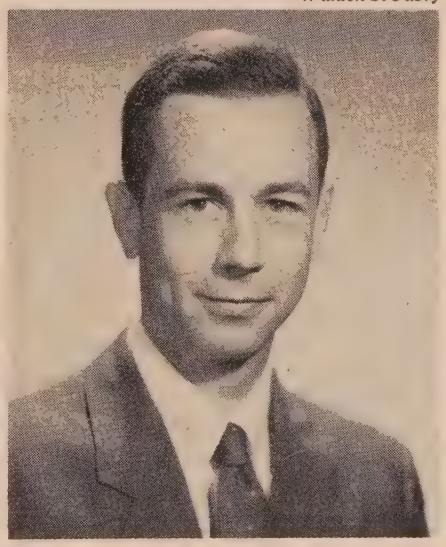
THE Chicago Theological Seminary has offered faculty positions to the twelve teachers who resigned on grounds of conscience from the divinity school of Vanderbilt University in Nashville, Tenn., because of the unwillingness of the chancellor and trustees to permit student James Lawson to continue his theological studies at Vanderbilt. (*See page 12*) He was expelled in March when he took part in the "sit-in strikes," counseling fellow students to make their demonstration a purely nonviolent "work of the Holy Spirit."

"The Chicago Theological Seminary," commented President Howard F. Schomer, "foresees an enlarged academic program in the coming years, in keeping with the growth of the American churches and the rising demand for reflective, skilled ministers and teachers of religion. If the Vanderbilt faculty would accept our call as a body or as individuals we could more adequately meet the challenges ahead."

Dr. Schomer also explained that the seminary is in the process of assembling a faculty of its own as a consequence of the pending breakup of the Federated Theological Faculty of the University of Chicago in which the seminary has participated for the last seventeen years.

Those to whom the seminary is sending formal letters of call are: full professors: J. Robert Nelson, systematic theology; Langdon B. Gilkey, historical theology; W. Kendrick Grobel, New Testament; Walter Harrelson, Old Testament; D. Bard Thompson, church history; Lou Silberman, Old Testament; Ronald E. Sleeth, preaching and pastoral work. Associate professors: James D. Glasse, practical theology; Gordon D. Kaufman, systematic theology. Assistant professors: Arthur L. Foster, pastoral theology; Leander Earl Keck, New Testament; and James E. Sellers, Christianity and communication.

Walden S. Fabry



IN THE meantime, Dr. Robert V. Moss Jr., president of Lancaster Theological Seminary, Lancaster, Pa., announced that Dr. D. Bard Thompson (*see photo*), until recently professor of church history and director of graduate studies in the historical field at Vanderbilt Divinity School, has already accepted a call to the chair of church history at Lancaster Theological Seminary. This call was issued by the Seminary Corporation and Board of Visitors last February, according to President Moss, though Dr. Thompson is not scheduled to assume office until the beginning of the new school year in 1961. He is to succeed Dr. David Dunn, who will have reached the age of retirement in 1961.

A native of Pennsylvania, Dr. Thompson is a graduate of Mercersburg Academy, Mercersburg, Pa., and of Haverford College, Haverford, Pa. He received his B.D. degree, *magna cum laude*, from Union Theological Seminary and his Ph.D. from Columbia University in New York City. His Ph.D. dissertation was on the subject "Melanchthon and the German Reformed Church in the United States."

Dr. Thompson is a member of the Commission on Liturgics and of the Historical Society of the Evangelical and Reformed Church. The seminary to which he goes is this year celebrating the one hundred thirty-fifth year of its founding in 1825.

NEWS of the WORLD

LETTER TO EDITOR LURES MINISTER TO AUSTRALIA

Raymond Penrose

Two years ago the Rev. John Bryant, minister of the mother church of Congregationalism in Western Australia, visited the United States on what he called "an adventure in discovery." He attended meetings of many of the state conferences, learning all he could of our way of doing things. While a guest in the home of the Rev. and Mrs. Ellis L. Hemingway in Montclair, N. J., he spoke of the need for leadership in the field of Christian education within the churches of Australia. He was encouraged to make known his need through the pages of *Advance,* the CC predecessor of *United Church Herald.*

Now, less than two years after his visit in the United States, Mr. Bryant *(left in photo)* has welcomed the Rev. Boyd A. Granzow *(right)* of Wakeman, Ohio, as assistant minister of Trinity Church, Perth, of which he has been minister for the past ten years.

Trinity is a very much alive church. It has a Day-Minding Center, ministering to 3,500 pre-school-age infants a year. There is also an Over Sixty Club, with a membership of 600, and other organizations.

NATIONAL PARK MINISTRY FOR VACATIONISTS

More than 15,000,000 vacationing Americans who visit the national parks during the summer are expected to worship in such "open-air cathedrals" as the one shown at right. Under the auspices of the Christian Ministry in the National Parks, a unit of the National Council of Churches, pastoral services are provided in thirty-one park areas from Alaska to Florida. This year 148 young men and women from forty colleges and thirty-five seminaries in forty states will participate in this unusual ministry. Working as desk clerks, bellboys, waiters, cabin maids and so forth in the various park facilities, these young people contribute their "time off" to assist in the religious program.

Because the park areas abound in scenic wonders, odd and interesting rock and soil formations and wildlife of all types, they annually attract growing numbers of vacationists who find spiritual refreshment in viewing the wonders of God's world. Yosemite National Park was one of the first to have regular religious services. A church was established there in 1925 and services continue to be held in a small New England-style chapel.

Nine years ago the National Council of Churches began its ministry to the national parks in cooperation with the National Park Service. The council's department of evangelism coordinates the ministry under the Rev. Warren W. Ost. He is assisted by six year-round ministers in Yosemite, Yellowstone, Grand Canyon, Sequoia, Virgin Islands and Zion national parks.

RNS

The most important characteristic of the park program is its ecumenical nature. Protestant services under the National Council auspices are interdenominational and open to all. Roman Catholics, Christian Scientists and others who cannot participate in these programs conduct their own services. However, all faiths use the same facilities and cooperate fully. Photo shows vacationers in Grand Teton National Park worshiping on the shore of Jackson Lake with the Teton Mountains serving as a natural scenic backdrop.

PRESBYTERIANS ELECT SOUTHERNER AS MODERATOR

RNS

DR. HERMAN L. TURNER *(left)*, of Atlanta, Ga., newly elected moderator of the United Presbyterian Church in the U.S.A., is shown receiving the Celtic Cross, traditional symbol of the office, from Dr. Arthur L. Miller of Denver, Colo., outgoing moderator, at the denomination's annual meeting in Cleveland, Ohio.

Dr. Turner, minister of Covenant Presbyterian Church in Atlanta for thirty years, is an outspoken proponent of desegregation. He is the chief author of two "Atlanta Manifestoes" signed by white Protestant Southern ministers to endorse the U.S. Supreme Court's decision ordering public-school integration and to advocate more open communication between Negroes and whites.

As one of his first official acts, Dr. Turner appointed Dr. Edler G. Hawkins, minister of St. Augustine Presbyterian Church, Bronx, N. Y., as vice moderator. The first Negro to be named to this position, Dr. Hawkins was defeated in the election for the moderator's office by only two votes. It was the closest election in the church's history, when only two candidates were nominated for the highest honorary post.

N.C.C. GENERAL BOARD SPEAKS ON NUCLEAR POWER

INTERNATIONAL cooperation rather than "selfish national competition" in the development and use of nuclear energy for peaceful purposes was called for in a major pronouncement by the 250-member policy-making General Board of the National Council of Churches in session in New York recently.

"Nuclear energy is a gift from God to the whole human race," it declared, "and not a prize to be used by one nation-state to dominate other nation-states."

The pronouncement cited the benefits of nuclear power to industry, transportation, medicine, agriculture and research. It warned, however, that a national policy and international cooperation concerning the use and disposal of radioactive waste products must be worked out "to guard against hazards to human life now and in future generations."

"As we view realistically the need of vast areas of the world for health and medical services, for increasing production and the better preservation of food, and for energy-producing resources," said the General Board pronouncement, "we are faced with a moral challenge to harness the constructive forces needed to meet these high goals of humanity with even greater dedication than mankind has demonstrated in the recent past in mobilizing these resources for destructive purposes."

A subcommittee of the Department of the Church and Economic Life worked for almost two years preparing the statement, following a consultation in January 1958 attended by leading churchmen, twenty-five nuclear scientists and others.

RNS

During an interlude in the two-day session of the General Board, Catholicos Vazken I of Etchmiadzin *(right)*, supreme head of the Armenian Apostolic (Orthodox) Church, presented a marble memorial plaque to the National Council. Accepting the plaque is Dr. Edwin T. Dahlberg *(center)*, National Council president, assisted by Archbishop Sion Manoogian of New York, primate of the Armenian Church in the United States.

Food and Population

(Continued from page 5)

countries will mean either substantial or long-term improvement in consumption in the less developed countries.

During the recent hullaballoo over foreign aid and family planning, a State Department "Intelligence Report" citing F.A.O. figures was widely quoted as showing that food production had grown more rapidly than population since World War II. But the actual data were not nearly as soothing.

In Western Europe and North America per capita food production in 1955-1957 was measurably higher than before World War II, the combined index standing at around 112. But in the four less developed regions—Latin America, Far East, Near East and Africa—the combined index stands at approximately 98, showing that food production in the underdeveloped world has not quite kept up with population. The index for the largest and most critical sector, the Far East (mainland China is not included), is 93.

This is hardly the comforting picture the news reports portrayed. And the situation becomes considerably grimmer when we look at some of the densely populated countries of the population explosion. The Ford Foundation team in India, for example, said a year ago that the rate of agricultural increase in India would need to be *tripled* if India was not to face famine by 1966, when the population was likely to have grown by eighty million.

Another, and to my view crucial, point is that it is not enough to maintain a food-and-population balance, represented by the index figure of 100 on the per capita food production table—not in this present revolution of "rising expectations." Bare subsistence, which is a euphemism for undernourishment in various forms, has never been a worthy goal and it is today a disastrously inadequate objective. The struggle on the food front must aim not only at providing nourishment for the new babies, but also at providing a more decent diet for existing families.

While starvation except in local famine situations is not frequent, malnourishment is so widespread as to justify the term general. These words of President Eisenhower to the Colombo Plan Conference a year or so ago deal with the reality:

"In vast stretches of the earth, men woke today in hunger. They will spend the day in unceasing toil. And as the sun goes down, they will still know hunger. They will see suffering in the eyes of their children." This is the human condition.

Malnutrition is particularly prevalent when both the quantity and quality of food are taken into account. The Indian diet as to calories is said to be from 10 to 25 per cent below the norm set by the F.A.O. Calories Committee. But the Indian diet is even more deficient in regard to proteins and vitamins—the protective foods.

One way to visualize the existing claims to an improved food production is to use the concept of "original" calories as the common denominator, as Karl Sax and others have expounded it. It is possible to translate meat and dairy products into "original" calories, i.e. the caloric value of vegetable matter consumed by the animals to yield these protein foods. It takes roughly 1,000 "original" calories to produce 100-150 high protein calories. The former can be added to the "original" calories consumed directly by man to show the over-all diet level. Professor Sax in his F.P.A. booklet *The Population Explosion* stated that the "original" calories of the diet in the U.S. and Canada, Argentina and Australasia exceeded 10,000 per day, whereas the "original" calories of the Indian diet were little more than 2,100 and of the Chinese about 2,600.

Startling Implications

The implications of these calculations are startling. Without taking into account the needs of tomorrow, the needs of *today* call for a dietary increase from 25 to 100 per cent in India and China, which constitute half of the underdeveloped world. A worthy "Freedom from Hunger Campaign" must try to cope with this claim as well as with those on the horizon.

The potential resources for a worthy campaign are very considerable. If the underdeveloped countries' share of the world's fertilizer supply can be raised from 4 per cent to an equitable proportion, it would make a big difference, perhaps doubling the yield of certain soils and certain crops. Hybrid seeds and improved tools could help mightily. New resources for irrigation, particularly the desalting of sea water if it can be done cheaply, could open up large arid or semi-arid areas to tillage. There are also very important untapped food resources of the seas and of modern chemistry. No one should depreciate the potentialities. Yet we need to remember that their harnessing calls for time and money, the two commodities in shortest supply in the low-income countries.

Moreover, a realistic reckoning must take into account these stubborn obstacles: the abused and eroded soil, the frequently uneven rainfall, the limited scientific knowledge of tropical agriculture. Equally important are the social obstacles: the outmoded and unjust forms of land tenure, the burdens of debt handed down from peasant father to peasant son, the widespread illiteracy and the dead hand of ancient custom. These make the challenge formidable.

For the longer range, the duties of the more developed countries to mobilize their technical, educational and research skills in a world-wide effort to help the less developed countries accelerate their agricultural advance seem very clear. The churches have a corresponding obligation to help develop the kind of discriminating and dedicated understanding required to support a persistent and uphill effort. Also they can help by commissioning more agricultural missionaries, a need long recognized by churchmen closest to this problem. Many of our Christian schools in the poorer countries could do more in regard to agricultural training and extension.

For the shorter range, there is also the obligation in the "surplus" producing countries to share available food supplies more generously. As I stated in my book:

"To those who believe in the universal fatherhood of God and hence regard all men as brothers, and particularly to those who see their brothers as men for whom Christ died, the idea of curtailing crop production in the privileged sections of the earth and of hoarding the surpluses when at least half of mankind suffers from malnutrition has a fundamentally immoral character."

Sharing food and building up the granary reserves needed to sustain the development effort and to guard against disaster in a bad crop year are important tasks. But as Paul Hoffman has argued, these supplements should not be regarded as a partial substitute for capital investment, an essential key to more rapid development.

What is needed in the underdeveloped world is a new balance of food and population, not the old and tragic balance of low food production and high mortality from disease and malnutrition, not the present uneasy balance or imbalance of rising food production and rapidly increasing rates of population growth, but a dynamic balance between internationally accelerated food production and moderating rates of population growth, a balance that will mean higher standards of consumption for the peoples of Asia, Africa and Latin America as well as means to sustain larger populations.

The issue is not a choice between more energetic food policies and wise population policies. The issue is to find a sound development strategy that includes both. Only an inclusive strategy of this type has a chance of success. To the evolution of such a strategy the churches of the Reformation have an essential contribution to make.

And the hour is late—the peoples of the underdeveloped world are growing today three times as fast as Europe did during the peak years of its industrial revolution. It is not a time for half-way or half-hearted measures. A real mobilization of skills, of resources and of sacrificial effort is needed without delay, if great tragedy is to be averted—or alleviated.

LETTERS

New York, N. Y.

TO THE CO-EDITORS:

It is with some reluctance that I express my concern about the announced "Life of Christ" film project to be sponsored by the four lay organizations of the United Church *(See* United Church Herald, *June 23).* They are to be commended for their good record in achieving coordination in their programs and for their desire to stimulate serious Bible study.

However, the Cathedral Films series on the "Life of Christ" is not the way to encourage such study, in my opinion. This commercial series does not reflect accurate biblical research or responsible theological understanding. It is pretty photography and pseudo-religious sentimentality.

This has been true of nearly all Cathedral biblical films in the past, so I was surprised to learn of our denominational sponsorship of this offering. Nevertheless, hoping that this series represented a departure from their past record, I viewed a representative number of these films and asked a leading biblical scholar and also a highly respected theologian in the United Church of Christ to do the same.

All three of us, from quite different perspectives, felt that while these might be inoffensive entertainment they were highly misleading about the real import of Christ for human life and next to useless for serious Bible study, unless a really skilled leader could ask the right questions. Perhaps a good study guide (other than the one provided by Cathedral Films) might be helpful.

One defense made for offering such low-grade material is that most laymen need to be approached on a popular, easy-to-reach level. But I do not believe that presenting the most authentic guides to Bible study is being highbrow. And more than that, when popular presentations are misleading or at best innocuous in presenting the gospel, the church is not really being faithful to Christ in sponsoring them.

By contrast, the popularly written paperback series on the study of the *Gospels* written by William H. Hamilton and published by Association Press is to be commended.

Robert W. Spike
General secretary for program,
CC Board of Home Missions.

★

Troy, N. Y.

TO THE CO-EDITORS:

As a teacher of juniors, I want you to know how very helpful *United Church Herald* is to me. The pictures are simply wonderful as visual aids, especially at this time as we study "The story goes round the world." The maps and stories of mission stations have also proven very helpful.

Our pastor has asked the people of our congregation (a 100 per cent one) to save their copies after they have read them, so the church-school teachers may have them for their classes. Perhaps other teachers in other churches could have their pastors do the same.

Of course, as a church member I wouldn't be without this fine church magazine. I especially like the United Church Women pages regarding special days.

Mrs. William C. Schlegel
St. Paul's E and R Church.

★

Bethesda, Md.

TO THE CO-EDITORS:

I liked the editorial "Pursuit of excellence" in a recent issue of *United Church Herald* with its spirit of kind but pointed suggestion.

Grover C. Rieger
Minister, Congregational Church.

★

Webster Groves, Mo.

TO THE CO-EDITORS:

A recent issue of *United Church Herald* reported the death of Mrs. Jeanette Perkins Brown. I am sure there were scores of church-school teachers throughout the land who, like myself, were saddened to learn that this great teacher of teachers will no longer give us practical helps and inspiration for our tasks. I cannot think of anyone who has so influenced so many teachers of my generation as did Jeanette Perkins Brown.

Because she had an appreciation of the basic importance of worship in the life of the individual, she wrote books suggesting effective methods for making worship a genuine and fruitful experience in the lives of little children.

Her stories and her books on storytelling made even the beginning teacher feel that this method of teaching is not only effective, but delightful and satisfying.

Perhaps one of Mrs. Brown's stories that has been often used can appropriately be repeated here as a tribute to her faith.

"Charles stood beside his mother's chair. 'Where are you, Charles?' she asked.

" 'Why, I'm right here,' he told her laughing; and he put his hand over his clean blue shirt.

" 'But that is your chest you are touching,' she said. 'It is not you.' Charles pointed to his face.

" 'But that is your face; it isn't you,' said his mother. He pointed to his head. 'But that is your head,' she said. 'Where are you? Where is the part that makes you different from other children?'

" 'I'm all over,' he said laughing.

" 'You're pointing to your whole body,' said his mother. 'I can hurt your body if I prick you with a pin. Is that you? Is it any part of your body that feels happy or feels sorry, or thinks up surprises for mother?' Charles put his hand over his heart. 'Here's where I feel happy and sorry sometimes,' he said.

" 'But I can see what you're pointing to,' said his mother. 'Can I see the part that feels happy or sorry?'

" 'No, that's inside me,' Charles laughed. 'I guess my body is a covering for the really me!' "

Viola C. (Mrs. T. C.) Braun
Quotation by permission of Pilgrim Press.

★

Los Angeles, Calif.

TO THE CO-EDITORS:

I have read the recent statement published in the *Herald* by our Council for Christian Social Action, "Christians and the arms race." I find it disappointing. This is not because it does not make good suggestions, but because it is premised on a policy that has proved bankrupt. I refer to the policy of "deterrence" sometimes known as "negotiation from strength."

In this year when churchmen are urged to give special attention to the problem of world peace it seems to me that the council's statement does not challenge us sufficiently in that direction.

Many of our leading journalists, political scientists and economists—and some of our theologians—have forsaken the "deterrence" policy. Why should not we as a denomination? Indeed, we should have been the first to renounce it.

Of course, the statement does not declare that it supports the policy of deterrence; only that it has supported this policy. It is my hope that the past tense will remain and that a new and more challenging statement in the direction of genuine reconciliation will be added.

Vance E. A. Geier
Associate minister,
Mount Hollywood Congregational Church.

★

Rockford, Ill.

TO THE CO-EDITORS:

As a subscriber and a Christian I cannot restrain the urge to ask that you review the unchristian implications of your editorial "Coddling the sick?" in the May 12 issue of the *Herald.*

It is inconceivable to me that you would not realize that our Christian duty is to work at our most efficient best to make the free market economy succeed. This country has offered more medical care to more people at less cost than any nation in the world. The voluntary system of Christian service has its place in such a system. But a system of compulsion—one in which violence

or the threat thereof—which involves use of the taxing power of government to make us do "Christian deeds" was certainly never contemplated by Jesus Christ.

It would appear that a Christian man cannot be created by governmental legislation. Poverty and inefficiency have ever been the results of governmental efforts to control the minds and construction activities of man. Your suggestion that we interfere in the manufacturing of drugs is but one of many misguided efforts to benefit a few by hurting many. . . .

George M. Wattles
Commercial and industrial real estate.

Mr. Wattles, we think, has misconceived the purport of our editorial. Far from suggesting "that we interfere in the manufacturing of drugs," advocating "violence or the threat thereof," and using "the taxing power of government to make us do Christian deeds," our editorial was a simple plea that the current high cost of medicines be reduced to the end that all people may enjoy their right to good health.

It is our belief that in this enlightened age the means to the enjoyment of good health — and medicines are, of course, one of these means — should be within the range of all pocketbooks. The cost of drugs — due in large part to advertising costs, waste and excessive profit taking — can be substantially reduced, as disclosed by many studies and by the hearings conducted recently by Senator Kefauver's antitrust and monopoly subcommittee. This is a concern of the drug industry on the one hand and the public on the other. The public's interest flows also from the fact that individual good health is a national asset in terms of economic productivity. Man-hours lost through illness cost the nation not only in productivity but also in the cost of caring for the ill.

Let Mr. Wattles be assured that we're not at all eager to put the government in the role of an economic policeman over the drug industry. On the other hand, we are even less enthusiastic about allowing people's health be determined by their ability to pay grossly inflated drug prices. The happiest solution would be voluntary price-cutting by all the parties involved. avm

★

Powhatan Point, Ohio

TO THE CO-EDITORS:

I join the minority-opinion group in its response to the Council for Christian Social Action's recent report published in the *Herald:* "Christians and the arms race." I realize we cannot jump to the top of the ladder of peace. There are many intermediary steps between our present situation and world peace. But I think that our Council for Christian Social Action should at least reveal the top of the ladder and not settle for some of the lowest steps.

Bernice A. Buehler
Pastor, St. John's E & R United Church.

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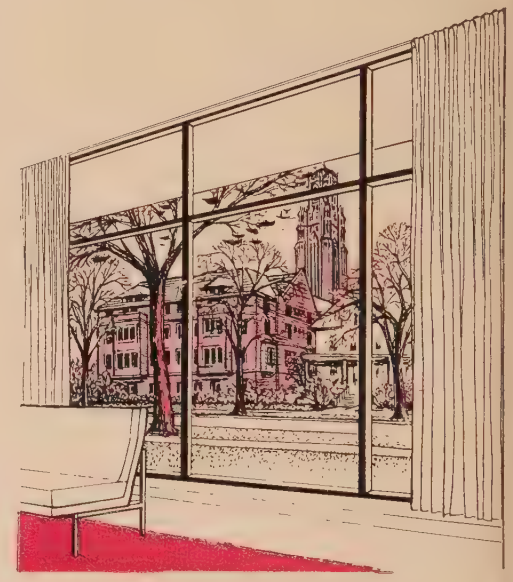

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HOWARD SCHOMER, President
5757 University Avenue, Chicago 37, Ill.
—Write for 1960-61 Catalogue—

CHICAGO

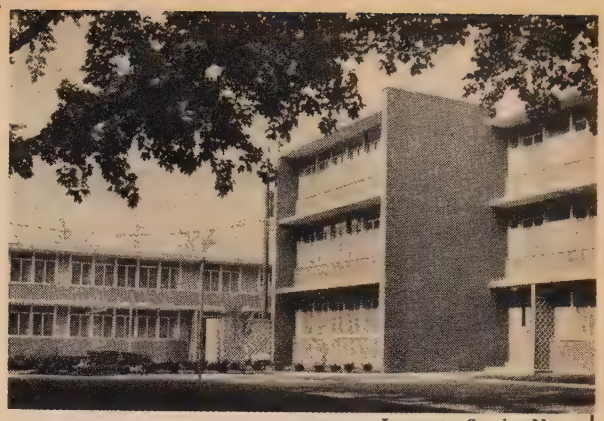
(Continued from page 13)

ing worked out on the Chicago Midway, news came of the apparent impasse in the life of Vanderbilt Divinity School in Nashville, Tenn., over the expulsion of James Lawson, highly esteemed theological student who took part in the "sit-in strikes" of last February, by action of Vanderbilt University's trustees. President Schomer was encouraged to go to Nashville, explain to the Vanderbilt authorities and to the resigning teachers that the basic and abiding desire of C.T.S. was of course that a reconciliation of positions there would permit the return of James Lawson to his studies and the Vanderbilt theologians to their teaching posts. But should this Vanderbilt situation appear irremediable, *then and only then* would C.T.S. consider it right and appropriate to extend a formal call to the entire group of Vanderbilt men. The C.T.S. board of directors, in its annual meeting on June 9, voted unanimously to extend such a call to the Vanderbilt group, corporately and individually, an invitation to come en bloc to Chicago to continue their witness and their work.

Vanderbilt Professors

President Schomer stated: "We recognize in the Vanderbilt men a spirit very like that which has characterized the Chicago Theological Seminary for more than a century. If these spirited theologians, apparently under the tragic necessity of leaving their present school, desire to hold together, they are certain to find a warm welcome and total freedom of conscience on the Midway."

At present writing the eventual response of the Vanderbilt professors is not known. What is sure is that C.T.S. is looking far into the future, planning for a growing contribution to theological education in Chicago, in the churches and in the nation. Increased understanding of the need for this kind of education on the part of our churches and church members, and correspondingly augmented financial participation in it, will ensure to this great institution the future it envisions. Although this is a time of possible peril, it is also a time of magnificent promise; and not the least asset the seminary enjoys lies in the person of its president. Long ecumenical experience has given Howard Schomer an enviable knowledge of the world's churches and the thoughts of their most discerning leaders. Fair, objective, imaginative, he has acquitted himself with distinction in the midst of the recent unspeakably difficult tensions in Chicago, and he is a man upon whom all concerned may bank wholeheartedly for the years to come. Dr. Schomer is surrounded by a twenty-four member board of directors of great strength of which Dr. Fred A. Replogle is the chairman.



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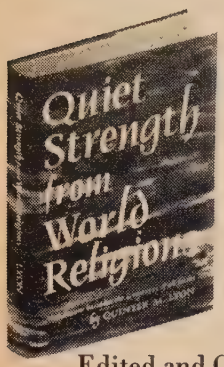

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OBITUARIES

J. E. BAKER, a member of the board of trustees of Elon College in North Carolina, died April 14 in St. Petersburg, Fla., at the age of 70.

He is survived by his widow, one son, one daughter and five grandchildren.

GERTRUDE E. CHANDLER, 74, of Auburndale, Mass., who served in India for nearly fifty years under the auspices of the American Board, died May 17 in Newton Lower Falls, Mass.

Daughter and granddaughter of American Board missionaries to India, Miss Chandler accompanied her parents to that country as a small child. She returned to the United States to study at Miss Hill's School for Girls in Pittsfield, Mass., and the Garland Kindergarten Training School in Boston.

In 1908 she was appointed a career missionary and taught for sixteen years at the Capron Hall Training School in Madura. She spent nearly two decades at the Lucy Perry Noble Institute in Madura. Her final period of service was at Kodaikanal translating devotional literature into Tamil. For many years she organized the distribution of relief supplies sent by Church World Service.

Miss Chandler is survived by two brothers, one of whom is the Rev. Robert E. Chandler of Wellesley, Mass.

MRS. CHARLES E. CLARK, 85, an American Board missionary in Turkey for nearly forty years, died June 2 in Evansdale, Iowa.

Mrs. Clark, the former Ina V. Clawson, served in the Near East with her late husband, a medical missionary, from 1903 to 1942.

Their first post was at Sivas where they remained until World War I made it necessary for them to return to the United States. Later they served at Talas, Merzifon and Gaziantep. After Dr. Clark's death in 1942 Mrs. Clark returned to the United States.

Born in Eaton Rapids, Mich., she graduated from the University of Michigan.

Mrs. Clark is survived by two sons, two

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daughters and a sister. One of her sons, James Clark of Lansing, Mich., served for three years under the auspices of the American Board in Tarsus, Turkey, and one of her daughters, Mrs. Charles E. Ruesink of Adrian, Mich., served in the Near East during the early Thirties.

MRS. EDITH GATES MILLER, 81, who served in India under the auspices of the American Board for nearly thirty years, died April 26 in La Habra, Calif.

Born in India, she was the daughter of the Rev. and Mrs. Lorin S. Gates and granddaughter of Dr. Allen Hazen, translator of the New Testament into Marathi.

She came to the United States to study when she was 10. She graduated later from Mount Holyoke College, then spent three years teaching in Connecticut.

Appointed a career missionary in 1905, she served in the Marathi Mission as English teacher and head mistress of the Ahmednagar Girls' School.

In 1916 she married the Rev. Charles W. Miller, an American Board missionary in Ceylon, and they taught at Jaffna College and at Uduppiddi Girls' School, and engaged in general mission work until 1927.

Mrs. Miller is survived by her husband, a daughter and several grandchildren.

THE REV. DR. AUGUST CARL RASCHE, retired E and R minister of Belleville, Ill., died May 16 at the age of 76. A graduate of Elmhurst College, Elmhurst, Ill., and of Eden Theological Seminary, Webster Groves, Mo., Dr. Rasche was ordained in 1907 and held pastorates in West Virginia and Missouri until his retirement in 1958. He served for twenty-five years as secretary of the Board of International Missions (E and R) and was also a past president of the Deaconess Hospital board of directors in St. Louis.

Surviving are his widow and three sons, the Rev. Paul A. Rasche, pastor of Bethlehem E and R Church, Chicago; the Rev. Theodore J. Rasche, pastor of Trinity E and R Church, Belleville, Ill., and the Rev. Carl C. Rasche, administrator of Deaconess Hospital, St. Louis, Mo.

MRS. MARTHA E. SCHOEPFLE, wife of the Rev. Marcus P. Schoepfle, retired E and R clergyman of West Carrollton, Ohio, died May 6 at the age of 79. Before his retirement her husband served churches in Pennsylvania, Kentucky and Ohio. Besides her husband Mrs. Schoepfle is survived by two sons.

THE REV. CARL A. STADLER, a retired minister of the E and R Church, died June 2 at the age of 83. He received his early education in Germany and graduated from Eden Theological Seminary in 1906. Mr. Stadler served churches in Illinois, Missouri and Texas. A daughter survives.

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Church and Ministerial RECORD

E and R Address Changes

BACH, GEORGE R., 172 W. Main St., Leola, Pa., pastor of Salem (Heller's), Leacock, Pa. (new).

BAUMER, PAUL E., 1166 Garvin St., Evansville, Ind., assistant pastor of Bethel, (new).

CAROLUS, HENRY C., Bedford, Pa., to 5600 Purdue Ave., Baltimore 12, Md., pastor of Messiah.

CRUSIUS, HELMUTH A., Menomonee Falls, Wis., to R.R. 3, Kewanee, Ill., pastor of Peace.

FOUTS, J. WAYNE, Burlington, to R. 2, Thomasville, N. C., pastor of Emanuel.

GEBHARDT, GERARD H., Waldo, Ohio, to 202 N. Gray St., Indianapolis 1, Ind. (retired).

KERN, BARRY E., Cincinnati to 3802 Elmhurst Rd., Toledo 13, Ohio, pastor of Grace.

KNOCH, CARL W., 1960 Xenia-Dayton Rd., Xenia, Ohio, pastor of Beaver, (new).

MAUCH, W. G., Lynnville, to 414 First Ave., Boonville, Ind. (retired).

MEUSSLING, HERBERT A., Niles, Mich., to Holgate, Ohio, pastor of St. John's.

MYERS, HERBERT E., Barnesville, Pa., pastor of the Barnesville Charge, (new).

RUTH, VICTOR ADAM, Tower City, to 2105 Walbert Ave., Allentown, Pa. (retired).

SCHACHT, WALTER L., Salamonia, Ind., to Hookdale, Ill., pastor of St. Peter's.

STORM, DONALD A., N. Tonawanda, N. Y., to Adamstown, Pa., pastor of the Reamstown Charge.

UJLAKI, FRANCIS (E), Pompano Beach, Fla., to 121 Shore Dr., North Madison, Ohio.

Code: E—Emeriti, retired or disabled.

CC Calls

ADAMS, ROBERT L., minister of youth, First, Chappaqua, to United, Syracuse, N. Y.

AIKEN JR., EDWIN E., to Goshen, Mass.

AVERY, REGINALD D., Wading River, to Walton, N. Y., September 1.

BERGSTRASSER, EDWARD W., E and R, to assistant, Barrington, R. I.

BROOKES, KENNETH, Westboro, Mass., to South Parish, Augusta, Me.

CARY, FRANK, ABCFM, to Plainfield, Mass., September 1.

CHENEY, R. NELSON, Burlington, Conn., to First Congregational-Unitarian, West Bridgewater, Mass., September 1.

COLWELL, CLARENCE A., to Morris, Conn., September 1.

DAVIS, WALTER B., minister of Christian education, Central, Newtonville, Mass., to Verona, N. J.

DESPLAND, MICHEL, Reformed Church of Switzerland, to First, Langdon, N. H.

EICHORN, JOHN C., Guadalajara, Mexico, to First, Forest City, Iowa.

ELLIOTT, WILLIS E., Community, Morton, Ill., to Department of Evangelism, United Church of Christ.

FAIRBANK, WILLIAM C., to First, Bunker Hill, Ill.

FENBY, ROBERT F., to associate, Dane Street, Beverly, Mass.

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FISH, WILLIAM C., to associate, First, Pittsfield, Mass.

GARNER, ALBERT W., associate, Second, Greenfield, Mass., to Warwick United, Warwick, R. I.

GEORGE, G. WORTH, to Morgan Park, Chicago, Ill.

HELLSTERN, JOHN R., Disciples of Christ, to Temple, N. H.

HETRICH, PAUL R., to Branford, Conn.

HOOD, HOWARD E., Hinsdale, to Gilbertville, Hardwick, Mass.

JONES, VERNON D., student, Pittsfield, Wellington, Ohio.

KING, ALBERT F., Bethel, Beaverton, Ore., to Neighborhood, Palos Verdes, Calif.

KINNEY, DAVID B., to South Hero, Vt.

KNAUL, PETER D., to assistant, United (E and R), Milwaukee, Wis.

KYLE, RICHARD, Baptist, Ceredo, W. Va.

LOUNGWAY, FERDINAND J., Swansea, to First, Sterling, Mass., September 6.

MALING, STEPHEN G., minister to youth, First, Stoneham, to assistant, Trinity, Gloucester, Mass.

OPP, REINHOLD, Paul, Ida., to First, Hebron, North Dakota.

PEARSON, NATHANIEL W., Bristol, to Andover, Me.

RAPP, STUART E., associate, to minister, Briarcliff Manor, N. Y.

RICH, CLIFFORD W., minister of Christian education, Mission Hills, San Diego, Calif., to Forks, Wash.

RICHTER, DONALD, to Chelsea, Vt.

SCHAFER, WILLIAM R., Broad Brook, Conn., to Parkston, S. D.

SHAW JR., ARTHUR W., Memorial, Baldwinsville, to co-minister, First, Greenfield, Mass., September 15.

SIMMONS, MILES, student, to Lyme and North Monroeville, Ohio.

SNYDER, ROBERT C., to Hadlyme, Conn.

UDALL JR., JOHN L., Darlington, Pawtucket, R. I., to Center, Meriden, Conn.

VAN HOEK, WALTER R., East Orange, N. J., to Harvard, Brookline, Mass.

WARHEIT, GEORGE J., assistant superintendent, Ohio Conference of Congregational Christian Churches.

WINTERS, WILLIAM E., Episcopal, to assistant, Union, Upper Montclair, N. J.

YALE, STEPHEN L., to minister of adult education, Manhasset, N. Y.

CC Resignations

BERG, KENNETH, Thornridge Community, Dolton, Ill.

BLACKMAN, JOHN C., Jones Road, Cleveland, Ohio, to retire.

BOOKER, VERNON L., associate, United, Los Altos, Calif.

CORPE, JOHN F., Pilgrim, Pomona Park, Fla., to retire.

DANIELS, ISRAEL, Jewett City, Conn., to retire.

DUFFEY, JOSEPH D., First, Danvers, Mass., to teach at Hartford Seminary Foundation.

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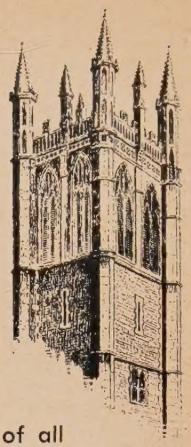

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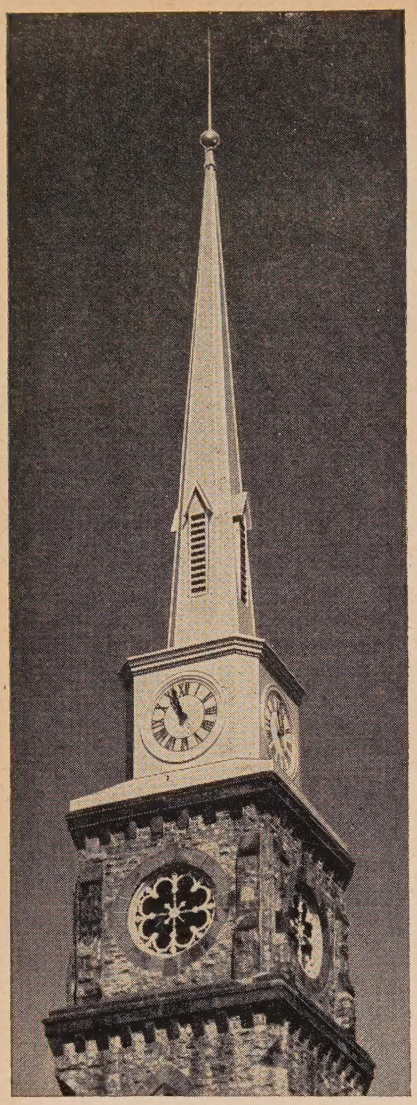

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GREENSBURG, PENNSYLVANIA

MARTIN, CHARLES W., EUB, Pierson Station, Ill., to retire.

NOYES, MORGAN, interim minister, First, Columbus, Ohio.

TAYLOR, JAMES, Lyme, Ohio.

TEALE, ARTHUR E., South, Granby, Conn., September 1, to retire.

WHITE, ARTHUR F., Blue Hill, Me., to study at Yale Divinity School.

ZINN, J. ROBERT, Riverside Community, Rockford, Ill., to study.

CC Installations, Ordinations and Dedications

ARMS, H. WILLIAM, installation, First, Scribner, Neb., May 15.

BURCHELL, EDSON R., installation, First, Pittsfield, Mass., June 15.

ELLIOT, J. EDWARD, installation, First, Harwich, Mass., May 22.

FAIRBANK, WILLIAM C., ordination, First, Glen Ellyn, Ill., June 5.

FENBY, ROBERT F., ordination, Bethany, Quincy, Mass., June 5.

FIRST, Naper, Neb., dedication, May 1.

FOARD JR., LAWRENCE C., ordination, Peoples, Dover, Del., June 19.

HALL, CHARLES H., ordination, East Machias, Me., May 1.

HARDINA, ROBERT F., installation and ordination, Payson Park, Belmont, Mass., May 24.

HOWE, BURLEY R., ordination, Bay Shore, Long Beach, Calif., May 23.

JONAS, JOAN R., ordination, First, Webster Groves, Mo., May 8.

LENNON, CYNTHIA, ordination, First, Passaic, N. J., June 26.

LEWIS, CLIFFORD D., installation, Manitou Springs, Colo., May 1.

LYON, FREDERICK W., ordination and installation, Thompson, Conn., May 8.

MAC CORMACK JR., DWIGHT B., ordination, Union, Wollaston, Mass., May 24.

MC CLELLAND, JOHN F., installation, First, Billings, Mont., April 24.

MC CUTCHEON, JAMES N., installation, Central, Worcester, Mass., June 5.

MC EWAN, CHARLES E., ordination, Village, Cummington, Mass., June 5.

PETTY, A. RAY, installation, Broadview Community, Hartford, Conn., May 8.

SALISBURY, Conn., dedication of new parish house, May 22.

SCOTT, JOHN C., installation, Waldo, Brockton, Mass., May 22.

THORP, NATHAN, Methodist, installation, Muskego, Wis., May 1.

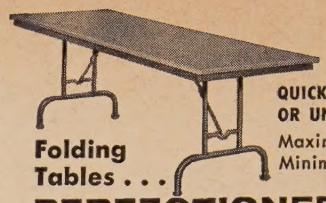
ZIMMERMAN, ORVILLE, ordination, Emmanuel Congregational Church, Plevna, Mont., April.

E and R Installations

BRANTLEY, J. KELLER, Mount Crawford Charge, Potomac Synod, May 22.

CAMERON, JAMES C., Old Springfield, New Middletown, Ohio, June 5.

GLOTZ JR., EDWARD R., Peace, Bensenville, Ill., May 22.



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HEWSON, GEORGE C., St. John's, Birmingham, Ala., May 22.

MYERS, HERBERT E., Barnesville Charge, Reading Synod, June 5.

REBMAN, RALPH L., St. John's, Wheeling, W. Va., May 22.

RECHTERMANN JR., JULIUS W. A., Hope, Cosby, Mo., May 29.

SIEBERT JR., WARNER H., St. Mark's, Chicago Heights, Ill., June 5.

ZUERN, HARVEY J., Christ, Louisville, Ky., May 29.

E and R Ordinations

BACH, GEORGE R., Salem (Heller's), Leacock, Pa., June 12.

BAUMER, PAUL E., Immanuel, West Bend, Wis., June 5.

KNOCH, CARL W., First, Akron, Ohio, May 22.

MYERS, HERBERT E., Christ, Tamaqua, R. 2, Pa., June 5.

Erased from the E and R Roll

STRAUB, CLYDE F., Annapolis, Md., by Potomac Synod, May 18.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrivals from the Field

During May and June.

In Los Angeles: Mrs. Eleanor L. Tishkins of the Marathi Mission for six-month furlough. Mrs. Tishkins has been adviser and treasurer of the Sisal Fiber Industry in Ahmednagar, India, since 1955.

In New York: Dr. and Mrs. W. Robert Holmes of the Ceylon Mission with their daughter, Caroline Louise, for furlough. Dr. and Mrs. Holmes are on the staff of Jaffna College in Vaddukoddai where he teaches in the history department.

CC Departures for the Field

During June.

From Portland, Ore.: Mr. and Mrs. Robert H. Crawford of the Philippines Mission, returning from furlough with their four children. Mr. Crawford is director of the literature department of the Philippine Federation of Christian Churches in Manila.

CC Births

May 12, 1960. To Mr. and Mrs. Paul R. Dettman of the Madura Mission, South India, a daughter, Sarah Jean.

May 24, 1960. To Mr. and Mrs. C. Robert Avery Jr., Near East Mission, a daughter, Dorothy, in Istanbul, Turkey.

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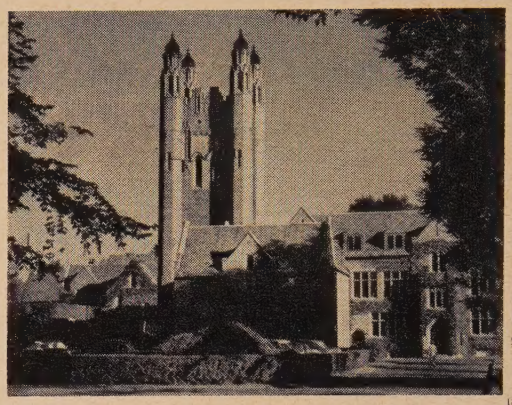

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